

The European Harvest Field

Published Monthly by

The American-European Fellowship

For Christian Oneness and Evangelization

156 FIFTH AVENUE, NEW YORK CITY

VOLUME NINE—NUMBER SIX

W. S. HOTTEL, EDITOR

JUNE, 1928

Entered as second-class matter May 5, 1928 at the Post Office at New York, N. Y., under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized November 16, 1921. Published monthly. Subscription Price, \$1.00 per year.

We quote the words of Mr. Wm. H. Hockman, Director of Missionary Course of the Moody Bible Institute of Chicago, who writes:

"We have here at the Moody Bible Institute an exceptionally fine young woman from Bulgaria who is desirous of returning to her own country for definite Christian work. I believe you have some interest in Bulgaria, and may possibly be in a position to undertake the support of this young lady. The lady in question is Miss Pavlina Dimkova, born in Bulgaria of Christian parents, her father being one of the first converts to Protestantism, and a deacon in the church at Sofia of which the Rev. D. M. Furnadjieff is pastor. She was graduated from the Teachers' Training College, and taught in Junior High School for five years. Through the instrumentality of Christian leaders she secured a scholarship in the training school for Christian workers in Philadelphia, where she completed a three years' course in Religious Education. Following this she took a course in Sociology at the Temple University. She then came to the Moody Bible Institute, where she has been for several terms taking extra Bible work.

"Several positions in Bulgaria are open to her, but she cannot accept them without compromising in some measure in the matter of doctrinal belief. . . . She would like to return to Sofia and work in connection with her home church, giving particular attention to evangelistic work among the students. While her home church has the best educated audience in Bulgaria, and is now self-supporting, it has unfortunately a heavy debt and is in need of enlarging its buildings, so it does not seem possible for them to add to their financial responsibility just now.

"Miss Dimkova is very highly esteemed here at the Institute as a woman of exceptional culture and fine Christian character, and her friends here would certainly like to see her so situated as to be able to render the best service of which she is capable. Only this morning our director of practical work told me that she was exceedingly sorry not to be in a position to personally finance such a woman as Miss Dimkova for the work she wishes to do in Sofia."

I wish to acknowledge our indebtedness to the President and to the Staff of the Board of the American-European Fellowship, who by the mercy of God, have wrought a truly evangelistic work in Bulgaria by the life of this great man of God,—Rev. Paul Mishkoff, who has been a channel of winning hundreds and hundreds of souls to Christ by proclaiming the unsearchable riches of Christ in a land of nominal Christianity overridden by formalism and ecclesiasticism. By his powerful message the people have felt the challenge of the living Christ and many have been brought out of darkness into the light of the saving knowledge of our Lord and Saviour, Jesus Christ.

No other nations on earth have helped and

AN OUT-GOING MISSIONARY'S TESTIMONY

We are herewith presenting the picture of Miss Pavlina Dimkova and a word of personal testimony by herself. Miss Dimkova applied to the American-European Fellowship to return to Bulgaria under its auspices and was unanimously accepted by the Board. She is ready and willing to make a considerable sacrifice in the way of remuneration in order that she might return to her own people to preach the Gospel to them.—Editor.

are helping Bulgaria as much as America (taken in the Continental sense of the word). We are exceedingly grateful to the noble nations beyond the ocean. The American people are distinguished by their Christian love, liberty, solidarity, and good will among nations. Bulgaria owes her political, intellectual and best of all, her spiritual rebirth to America. For this noble work of your fellow-countrymen, who as missionaries in Bulgaria, have played such an important part in building up Bulgaria, I wish to express the sincerest hearty



MISS PAVLINA DIMKOVA

appreciation for your exceeding goodness to us.

I was born in Kiostendil, which is one of the most flourishing cities in Bulgaria, of Greek Orthodox parents. My father came from Macedonia. From his early childhood he was an orphan. He grew up without a mother's love and care, being a servant to many masters, who were very harsh to the little boy. The greatest desire of his heart was to know how to read and write; therefore he went into the service of a priest to obtain this knowledge. After he graduated from the first grade, he considered himself a learned man and he decided to come to Bulgaria to seek his fortune. The little boy travelled a long distance until he reached Kiostendil, Bulgaria, where he

found liberty and better living conditions.

Here he became interested in the daughter of one of the richest and most outstanding families of the city, and not long after this he won the hand of my mother. She was a cultured woman of her time. Her charming personality and lovable disposition made her family life a happy one. However, there

was an element needed to make this home a perfect one. They had three children and the home-ties were growing stronger and stronger. On the other hand, the problems of life became harder each day. At this time I was born.

One day my father was informed of the coming of a strange man from America, with the aim of destroying our national religion. He was not a Christian man, neither did he know anything of Christ, but he decided to go and hear the man, and if he really had come with such an idea, he promised that he would kill him. He went—and there he gave his heart to Jesus.

That was the happiest night in his life. He was overwhelmed by the matchless grace and love on Calvary. His heart had always longed for a true love; and the only unchangeable love is found in the Lamb of God, who left His glory and came to save the lost, to forgive, to restore the inner and outer man and make him a channel of blessing to others. The great miracle was performed. He was changed from a good moral man into a new man with a regenerated heart. Long after this, after many prayers and meditations, my mother was saved, and the lacking element was supplied. The Prince of Peace had come and brought a new joy, a new meaning, into their lives.

After their conversion they pledged themselves that they would dedicate the lives of their children to the service of the Lord; therefore they gave us the best education available in my country. The home altar was established, prayer and Bible reading were taught us at our father's and mother's knees. The testimony of my father was that the Bible could educate any man who craved a true education. It is the highest literature in the world. Through the Word of God he was interested in all the other phases of life. Today through this education, he holds a position in a bank, which is available only to a University graduate.

For better living conditions we changed to another town and went to live in Sofia, the capital of Bulgaria. There we were educated in the National Universities. After graduating from the Teachers' Training College, I taught for six years. During this time I came in closer contact with my people and realized that the greatest need of Bulgaria, after all, is not education (because she has an excellent educational system), but her need is a spiritual one.

I had very exciting experiences during the World War, which overwhelmed me; and I decided to give up the teaching profession.

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THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, Room 528, 156 Fifth Avenue, New York City.
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TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra-postage—Please.
 Send all money for the magazine to Col. E. N. Sanctuary, Room 528, 156 Fifth Avenue, New York City.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

NORMAN J. SMITH

BREADLESS, WATERLESS, HOMELESS

The latest (perhaps not the last) official report on the Earthquake conditions in Bulgaria show 103 killed, 672 wounded, 13,800 buildings destroyed, 18,300 more made uninhabitable, 279 Villages, towns and cities suffered, 142 of them completely destroyed, more than half a million people suffering in the stricken district, and 265,000 people actually shelterless. They say they do not mind sleeping out in the open if the weather is good, but a cold driving rain lasted for two days, and other storms have come and gone. Worst of all is the cry for bread. The ovens were destroyed early in the series of shocks and the mills were ruined;—no flour, no bread. The water was bad; no fire in the stove to boil it; no stove; no house! Paul L. Mishkoff, whom our readers know so well, made his bed and home with the rest of them, while he ministered to their physical and spiritual needs. Many called upon God who never thought He existed before. This trouble has brought them face to face with the fact that they do believe in God, and want to know their sins forgiven.

RELIEF WORK

So far we have sent \$2,000, and would like to send as much more very soon. One very good friend had just made a gift for the furthering of a fine tract ministry in this country, but when the earthquake appeal came she requested that the entire sum be devoted to the needs of the sufferers. Many others have responded generously, but many have not given yet. Appeals come to the workers we have been supporting. It is not now the cry of a stranger, but of a friend. This condition seems far worse than when we were ministering through Brother Mishkoff to the stricken refugees from Russia, Armenia and elsewhere. Now it is not only the refugees from abroad, but all the people out of those 32,000 homes have become refugees in their own land. Surely God will not leave them comfortless, when they were so willing to minister to the stranger within their gates and to make the homeless welcome.

NEAR EAST RELIEF CO-OPERATES

The Near East Relief proved itself a friend indeed in this emergency. First, they got the large shipment of clothing gifts under way very promptly by the use of shipping facilities well known to them, and at about 30% lower rates. Then they cabled to their office in Constantinople to send Paul Mishkoff a thousand dollars at once. We simply handed it in at their office in New York; the writer just walked across the street and gave them the check. The very next morning Paul Mishkoff had the money.

GIFTS OF CLOTHING

More clothing gifts will be needed,—all summer and all next winter. So it would be a good plan to keep your gifts coming in. Just address each parcel thus: "American-European Fellowship, 108 Dobbin Street, Brooklyn, N. Y." It costs one cent a pound for baling and handling, and more for ocean freight and insurance and the freight charge in Bulgaria, so gifts of cash occasionally marked "relief" will not come amiss. The Bulgarian government passes all these clothing gifts without duty. "Not surprising," you say. Yes, but we have tried in some other countries of Europe to secure free entry of these used clothing gifts, and a prohibitive duty has been imposed.

A SPIRITUAL OPPORTUNITY

With all the active giving, let there be much prayer. A people shaken to pieces in land and home, and now inclined to call on God, need our prayers as much as they need the food and clothing we can give. It will be a time of soul-winning, of coming face to face with God, of new condition in mind and heart, of realizing that friends are ministering to them in God's Name, and that these same friends are bearing them before the Throne of Grace in prayer.

ANOTHER FAITHFUL SERVANT DEPARTED

In the March issue of "Faithfulness", published by Brother Dobrinin, in Finland, we notice word of the death of Ivan Ivanovich Zhidkoff, one of the oldest among the Evangelical believers in Russia. Brother Zhidkoff was closely associated with I. S. Prokhanoff in various labors, especially in the printing of the new Russian Bible in November, 1926. Mr. Zhidkoff was buried in Leningrad, February 26, last, and we quote from "Faithfulness": "This gentle Christian worker leaves behind many pleasant memories in the hearts of his associates."

AN APPEAL TO PRAYER GROUPS

May 18, 1928

You know by the April "Harvest Field" that "The Testimony to Jews" and "The Russian Evangelization Society" have united with "The American-European Fellowship."

Unity comes in the place of prayer. The uniting of forces means greater cooperation and strength when the Holy Spirit is the bond of union. Unity of spirit among believers alone brings blessing and power for service in the Church of Christ—"And they were all in one accord in one place" when the blessing came upon the one hundred and twenty.

God is able. The enemy's purpose is to divide the Body of Christ by every possible means. God's purpose is to unite it. (Acts 2:42; Eph. 4:12, 13). In Revelation 17:13, 17 God causes the powers of evil to agree that

His Word may be fulfilled. We cannot doubt His ability, therefore, to unite His own Body, the Church. Will we not be of the increasing number who are praying for unity in the Body of Christ, including the place, service, and fruitfulness of every member of the Body?

God's World Program. God desires to burn Acts 1:8 into the spirit of every one of His children. Here is a world program accomplished by the Apostolic Church. To get back to the program and the methods used is necessary, if the world is to be evangelized in this generation. The Christians of the early church evangelized the world in their generation. Is it an impossible task for the church? Many believe to the degree that undying faith, methods, prayer, and fellowship exist to that degree the world will be evangelized.

A call to prayer. This letter, therefore, is a call to prayer. Will you seek to gather Christians together for prayer? May we suggest the "Strategic Value of Prayer" by Dr. Gordon Watt, 25 cents, and "Missionary Methods, Paul's or Ours" by Roland Allen, \$1.25, as valuable help in such a group? They can be obtained by request at our Office, 156 Fifth Avenue (Room 528), New York City. We are sorry we cannot give them free.

A Revival must be prayed down. Many believers are praying the prayer of Habakkuk 5:2 that God will revive His own, and send them forth to witness until such a revival as was never known, like an uncontrollable forest fire, will flame through the world. Will you daily pray for God-given unity and revival in the work of the Fellowship and throughout the world?

A Revival in Bulgaria. In Russia, Latvia, and Bulgaria great revivals are going on. Paul Mishkoff, a Moody graduate, writes that never before has such a religious awakening taken place in the history of Bulgaria. Thousands are coming to Christ. On the front seats of crowded halls, Greek Catholic priests, who have announced the services in their churches, are commonly found. The recent earthquake has left 350,000 homeless. Paul Mishkoff called for help. The Moody Bible students responded first with boxes upon boxes of splendid clothing. We need more. It can be sent to the Fellowship, 108 Dobbins Street, Brooklyn, N. Y. For over a year Brother Mishkoff has asked for the support of three well-trained spiritual leaders to help in covering 5,000 towns and villages. We believe some one will hear God's call now. Any reader can, with God's help, if the Spirit leads, interest some one to give \$15.00 monthly for each of these sorely needed workers.

Pray for unevangelized sections. Will you not in the second place pray that out from the revival centers, the fire may spread into the unevangelized parts of Roumania, Jugoslavia, Serbia, Poland, Finland, Lapland, etc., wherever they have not had the Gospel? Let us make this a world-wide prayer. Concentrate on Central Europe and Russia, or any other field, but reach out for similar needs to the whole world.

I ask your earnest prayers for all God's purposes in and through every deputation worker, myself included, during the summer months.

Yours for His glory,
 MARGARET M. GRIFFITH

A REQUEST FOR PRAYER

Under date of April 1st word was received that Brother J. Kroecker, who has written helpful messages in "Thy Kingdom Come," and been greatly used in conferences in various places has been undergoing a nervous breakdown. Physicians ordered an immediate rest, with treatment, and friends made it possible for Mr. and Mrs. Kroecker to spend two weeks in Lugano (Italian Switzerland), and to have necessary medical attention. Friends are requested to pray for Mr. Kroecker's recovery.

(Continued on page 16.)

EDITORIAL

SOWING IN TEARS

"They that sow in tears shall reap in joy" (*Ps. 126:5*).

The reference in this passage possibly is to the "sign" given in Isaiah 37:30, where we read: "And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof". These words were Jehovah's assurance to the remnant of Judah, given to Hezekiah, by Isaiah the Prophet. They were to sow in tears because of the difficulties and hardships, but they were to reap in joy. It pictures continued perseverance in sowing the seed, and sore disappointments and difficulties, even to the pressing of tears from the eyes. But, Jehovah assured them their sowing should be rewarded and their tears should be turned into joy.

While the reference here is to the sowing of natural seed into the soil of earth, there is nevertheless, an appropriate spiritual lesson for us in these days. It cannot be denied that hindrances abound on every side, and that of the worst kind, to the sowing of the seed of the Word of God, and especially to its germination, springing up and bearing fruit. The influences prevailing are worldly and materialistic, hearts are hardened through the deceitfulness of sin, the minds of the masses are blinded by Satan, the god of this age, and everywhere abound unbelief and doubt, and falsehood, tolerance and spiritual compromise. These conditions make it difficult to sow the seed of the Word of God, and they also hinder its germination, and growth. Prevailing conditions are difficult and disappointing enough to produce anxiety and to press tears from the eyes. But let us continue sowing the good seed, and let us do so in hope, for we have the assurance that we shall reap in joy.

It is true that there will always be times of sowing, when apparently not much is accomplished, though a great deal of effort is put forth. To us in preaching there are times for sowing; and nothing else but sowing; few seem to be the green blades which spring up around us. Perhaps a whole year may intervene before any fruit is seen for the toil. Yes, the Apostle says, "The husbandman waiteth for the precious fruit of the earth" (*James 5:7*). The pastor in his parish, the missionary upon his district, the Bible-woman on her round, the worker in the mission hall, the Bible School teacher, may see no manifest effect produced by all their effort; but harvest and seed-time are tied together in a sure knot. "He that goeth forth and reapeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him". Brethren, believe this, and be of good courage.

"Sow in the morn thy seed,
At eve hold not thine hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.
Thou canst not toil in vain;
Cold, heat, and moist and dry,
Shall foster and mature the grain,
For garners in the sky".

RECKONING AND REWARDS

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

"But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (*Col. 3:23-25*).

That all who are faithful to the Lord will be rewarded for their faithfulness and service, when the Lord comes again, is a Scriptural certainty. But this question of rewards must be rightly understood in the light of what the Scriptures clearly teach.

1. **The final reckoning and rewards must not be confused with salvation.** The Scripture clearly teaches that salvation is a matter of grace and faith. It is by grace through faith that we are saved (*Eph. 2:8-10; Titus 3:5*). Human merit and good deeds do not enter into the question of salvation. Good works follow salvation, they are the result and fruit of it, but they do not bring salvation, neither do they have any part in it. All the good deeds a sinner can ever do can not and will not save him. If he is ever saved, it is by grace through faith; by the work of Christ for him on Calvary and by faith in it, and not by any works of his own. The believer on Christ is saved now; his salvation is an actual present fact and reality and it is by grace through faith.

But there is also a future final salvation spoken of in Scripture, the redemption of the body and the full glorification of the believer into the image and likeness of the Son of God. And this final salvation of the believer does not depend upon works, neither upon service or faithfulness unto the Lord, any more than does the present salvation. It depends upon the work of the Lord Jesus Christ upon the Cross and His present work of High Priest and Advocate in the Glory, as well as upon the faithfulness of God to His own Word and the purposes of His grace through the Gospel (*Rom. 4:25; 5:1; Acts 16:30, 31; Heb. 9:24-28*). To teach and hold that salvation, either present or future, depends upon anything man can do is to strike a fatal blow at the work of the Son of God and to rob the Gospel of God's grace of its glory, charm and attraction. Salvation, whether present or future, is by grace through faith in Christ and not by any thing that man can do from or for himself.

But, the people of the Lord, those saved by grace through faith in Christ, will be rewarded for all they have done in the body as believers when Christ comes again to receive them unto Himself.

2. **The Lord's Coming will be the time of rewards for the saints** (*Luke 14:14; 2 Tim. 4:8; 2 Cor. 5:10*). The believer is not rewarded at death, but at the first resurrection, when Christ comes to resurrect those that sleep in Him, change the living believers and together in one company to rapture them into His presence. The Coming of the Lord is the signal of rewards for the saints, and the rewards will be given at the judgment seat (bema) of Christ.

3. **The Lord Jesus Himself will be the Judge and Rewarder of the saints** (*Col. 3:24, 25; II Tim. 4:8; Rev. 22:12*). Since the Lord Himself is the Judge and Reward-

er of the saints, the rewards given will all be distributed wisely, justly and with the utmost fairness.

4. **The saints will be rewarded for the good and the bad they do in life, since they have been saved** (*II Cor. 5:10; Col. 3:21-25*). We ask the reader to read and study these passages very carefully and in the spirit of prayer. Here is a truth that is greatly neglected, if it is not entirely rejected by a great number of preachers and Bible teachers, and hence it is wholly unknown and unheeded by a great company of God's people. It is generally taught that believers may suffer loss at the judgment seat of Christ, but the thought of receiving the bad they have done is overlooked, if not deliberately rejected. Yes, beloved, we believe what these Scriptures teach and hence believe that believers will suffer for the bad they have done in life, that has not been confessed and made right, when they meet their Lord at the judgment seat of Christ. What all this implies and how it will all be accomplished, the Holy Spirit has not been pleased to disclose, but judgment begins at the "House of God", now and here. God who knows all, also holds the reins in this matter.

But, then, too, the believer will be rewarded for the good he did in life. Every act of mercy, every deed of kindness, every service rendered for and in the Name of the Lord, as well as faithfulness to Him. His work and every sacred trust faithfully fulfilled will be rewarded by the Lord at the judgment seat of Christ. Yes, beloved, the saints will be rewarded when the Lord Jesus comes again. Therefore, dear fellow-believer, be true to your Lord and serve Him faithfully. Take these words to heart and take courage. The cross may be heavy now, the way may seem long and dreary and the trials may be severe, but the blessed reward in the end will make up for them all.

It is said that the late Josiah Quincy was at one time conversing with Daniel Webster upon the importance of doing even the smallest thing thoroughly and well, when the great man related an incident concerning a petty insurance case which was brought to him while a young lawyer. The fee promised was only twenty dollars. Yet to do his client full justice, Webster found he must journey to Boston and consult the law library. This involved an expense of about the amount of his fee, but, after hesitating a little, he decided to go to Boston and consult the authorities, let the cost be what it might. He gained the case. Years after this Webster was passing through the city of New York. An important insurance case was to be tried that day, and one of the counsel had been suddenly prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case.

"It is preposterous", he said, "to expect me to prepare a legal argument at a few hours' notice".

But when they insisted that he should look at the papers, he consented. It was his old twenty-dollar case over again, and having a remarkable memory, he had all the authorities in his mind, and he took the case and won it. The court knew he had no time for preparation, and was astonished at the skill with which he handled the case.

"So, you see", said Webster, "I was handsomely paid, both in fame and money for

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OUR CREED:
THE
WHOLE BIBLE

Harvest Field Pulpit

A MONTHLY SERMON

OUR MOTTO:
PREACH
THE WORD

THE HEROES OF THE FAITH

W. B. HINSON, D. D.

"These all died in faith, not having received" (Heb. 11:13).

Oh, the crippling pity of it! They never gained the hillcrest; they never placed their feet upon the height and saw from it the fair vision revealed by the receding horizon. They never found the summit but they died on the slope. They never wrested the banner from the foe and joined the hoarse shout of the victor nor saw the fleeing hordes of the enemy. At the dying of day they stood—

With the wreck of their life all around them,
Unheeded, unpitied, alone,
With death swooping down o'er their failure,
And all but their faith overthrown.

They never entered Canaan, and they never saw the flowing milk and honey, but by Nebo's lonely mountain they laid themselves down to die. And so their hunger was never appeased. They longed for the good wheat bread of the Kingdom of God, but the bitter bread of the world was all they had to eat and they died hungry. And they never slaked their thirst. They had bent their weary frames down to the world's cisterns time after time and been disappointed, and of the river of the Water of Life they had never been allowed to quaff. Their brows never wore the chaplet of fame. Over them the song of the conqueror was never sung. Their eyes never saw the vision. They looked where they knew the light would come from, even the beautiful East, but no dawn ever glorified them. They walked along under God's star-light. Their ears never heard the melody of Heaven. They listened for it and sometimes a fugitive note or two would fall upon their ears, and then with a great expectancy they leaned forward, but it died away. Good God, it died away! And their faces never shone with the flush of triumph. Men said they were serious and solemn, and they well might be. And they died thus.

Pity Not Desired

But they are not to be pitied. Never waste a bit of sympathy on Abraham going out not knowing whither he went, with the promise of a progeny numberless as the stars, and an inheritance only bounded by the horizon rim, and yet possessing nothing when he died except a grave at Machpelah. Do not pity him, or else with his great eyes he will look down in a lordly disdain and remind you that he was well satisfied to be the "Father of the Faithful" and the "Friend of God."

Do not pity Moses hushed to sleep by Jehovah on the wrong side of Jordan, or else he will bid you listen to the "song of Moses the servant of God and of the Lamb" on the tufted floors of Heaven this morning, and bid you extend your compassion where it is needed.

Do not pity David, who tended the sheep and followed the army, who mused upon God in the night time and in the solemn dawn; who of himself said he was hunted like a partridge on the mountain, for if you pity him he will rebuke you as he tells you how he stands in the line of the august Son

of God, and has yet to come into an inheritance when "great David's greater Son" shall rule the world from the city of Jerusalem.

And do not pity John the Baptist, dying at the hand of the executioner in Herod's dark jail, or else that voice that rolled like thunder along the banks of the Jordan will remonstrate with you as he bids you remember how he had the joy of being "the friend of the Bridegroom" and listening out in the unilluminated dark to the utterances of congratulation that heralded the Christ who was within the banquet hall.

And do not pity Paul who on the Appian Way put his head down on the block, for if you pity Paul, you will hear him say, "I overflow with comfort, and I greatly rejoice."

Rich in Faith

You see these people who had to die in faith, not having received, possessed as much as anybody else in the world. For who ever did receive, or who ever did attain? I like to read the Book of Ecclesiastes and walk with Solomon adown the long corridors of his palace, and see on either side the rare treasures gathered from the four quarters of the earth. I like with him to listen to the song of the men and the women who had been brought from afar, that by the melody of their voices they might entrance his soul. I love to stroll with him along the garden paths and among the trees and the shrubs. I love to gaze upon that aggregation of all treasure imaginable. And then I hear him say, "Vanity of vanities, all is vanity under the sun." And I say, "Solomon, David your good father had more of the world than you have ever yet had."

And I often remember that Roman emperor who, about the time Paul was writing his sunny letter to the Philippians, wrote a letter to his congress and said: "O conscript fathers if I know what to write to you, may all the gods and goddesses destroy me worse than I feel they are destroying me now." And I say, whether there be heaven or not, Paul had the best of it in this world.

I remember how the Frenchman wrote his little poem about the man who used to look at the little city of Carcassonne. And all the ambitions of his life merged into one, even to visit that fair city. And one day a traveller came and heard the wish of that man and said, "Tomorrow we will go to Carcassonne, and I will show you all its glory." But half way there he died, and he never saw his Carcassonne. So these men who died in faith, not having received, were no whit behind those who did not die in faith, for neither did they attain and come into possession of the desired, the longed for and the anticipated.

Jesus Only

O these men who died in faith, not having received, were God's eagles, and you could not satisfy them with the stuff you fling out to barnyard fowls. Their instincts were of the upper air. They courted the face of the sun. Their home was above the thunder heads, and they had to die in faith because it was impossible for the whole

world to satisfy longings such as their mighty souls possessed.

These all died in faith, not having received. Oh, the transcendent glory of it! They clasped the promissory notes of God in their hands and folded them to their hearts, and went singing adown the Valley of the Shadow with the sound of triumph and the shout of conquest. For they knew all these promissory notes of God were good. They had cashed enough of them to know that. Because they had cashed all of them this lower world could possibly give value for. And thus they knew those other larger notes were of such magnitude that only the spiritualities and the infinities and the eternities could ever honor them.

They died in faith. They had no trembling when the shadow feared by man confronted them. They said, "Though we pass through the valley, we will fear no evil, for the King keeps step with us." They might be stripped and peeled like a lightning stricken tree, but amid all the devastation they stood and said, "Though He slay me, yet will I trust in Him; and though after my skin worms destroy this body, yet out of my flesh I shall see God". These all died in faith. Hell rose up against them, and the serried battalions of the pit vomited out threatenings at them, and they smiled and sang and dared the devil to do the devil's worst, and they died in faith.

Oh, they were not like the poor soft-palmed white-handed things, that are wearing ecclesiastical garments and strutting up and down over the earth today and calling themselves by names that really great men bore in a bygone time. Tin soldiers, little tin soldiers, petty little tin soldiers, without mind enough to get a conviction rooted and grounded; without heart enough to get an emotion that surges and throbs like an oceanic tide. God save us from companionship with them; but grant us comradeship among those who died in faith, who encountered the storm, and had you been there to listen, in the heart of the hurricane you would have heard them sing—

"When the storms of life are raging
Tempests wild on sea and land,
We will seek a place of shelter
In the refuge of God's hand."

And the storm could not hurt them. They had their enemies. Their skin was blackened with the powder many a time, and they hacked with the sword until the hilt of it went into the flesh. But in the midst of the fray you might have heard them singing—

"Enemies may strive to injure;
Satan all his arts employ;
God will turn what seems to harm me
Into everlasting joy."

They were undismayed and unsubdued. They stood with those of whom it is true, "Whom the Lord loveth, He chasteneth". But had you listened, in the midst of all the chastisement you would have heard them sing—

"True He may send some affliction;
'Twill but make me long for Home;
For in love and not in anger
All His chastening will come."

They never faltered and they never fussed, and they never failed God. And thus they lived their little life through, singing ever—

"So while here the cross I'm bearing,
Meeting storms and billows wild,
Jesus for my soul is caring,
Naught can harm His Father's child."

They died in faith. O the glory of it!

Eternity in Their Hearts

You see, the lure of the future had fascinated them, and they could not be satisfied with today. They were always thinking about the coming golden tomorrow. And God had put eternity in their hearts, and they could not be satisfied with a few dollars or a few houses or a little bit of spluttering newspaper fame. The wanderlust was in their spirits, and they could not abide the poor little contracted tents that wanted to hold them. They were men of the restless foot, and they had to go out in search of the larger adventures of God. They were men in whom there surged the Divine discontent, and the things that satisfied their neighbors never satisfied them. And whenever the eternal God vouchsafed to ask them from out the sky, "What do you need, and what do you want?" they always said, "We want God." Nothing else could ever satisfy them. These all died in faith.

Ah, the heart grows elate thinking about them, and the soul grows strong musing concerning them. These great hosts of God who died in faith, who never attained, who never accomplished, who never achieved, who never succeeded. But they were—hear it once more, maybe you will not hear it often—they were lonely plowmen under the dying light, holding tight to the plow, and ripping the furrow out to the end of the field! And they died gloriously!

Let me go down, God, with Thy flag a-flying.
High and right bravely from the topmost peak;
Let me go down, God, with the guns all crying
Defiance to the foe—let each gun speak.

Your Rank

Now is that the way we are living? Is that the kind of people we are? Because you could not get your little way against the conviction of a majority of hundreds, you abandoned what you said was your God-given task? I hope I shall never have to bury you. I could not find enough to bury in such a thing as you! And because a man failed to pay the bill he ran up in your store, you—liar that you are—said all Christians were dishonest! You lied in your throat when you said it, and if you did not know it, you were such a petty little thing that I despair of you ever knowing anything!

So then how do you look alongside these who all died in faith? Oh, I tell you these are sermons that kill—not the congregation, would God they did—they kill the preachers. It is having this sort of thing going through your brain, and through your heart, and through your soul, and it is standing up against it and noticing ever your shrinking proportions, until you wonder whether the great God can see you when He looks your way. It is that that makes preaching hard. But then always there are some in the congregation who are slain by it, and those are my congregation.

It is some time now since a man said, "I suppose he is noticing that I do not attend his preaching." And honestly I never knew he had not been here every time I preached. He is nothing, and I would sooner speak to bullrushes than to an audience made up of folks like him! But Oh, it is these people—may their tribe increase—it is these men and women who listen, and as they listen there are records made upon their faces that tell of the impressions being made upon their souls. It is these people who reward the preacher. And I who never told you a lie and will not—I tell you candidly

there are some of you listening this morning, and in ten minutes from now you will not know what you were listening to. And I so tell you to your faces for you are never going up to your God to face me and say I duped you and I truckled to you. You are here.

But then there are others here, and they are going out to say, "They all died in faith". My old mother was among them. My father was among them. And Jesus Christ, write it down in the book where no erasures are ever made—I will join them too. And you will go out of this church filling your life with strength and courage and high defiance and indomitable strength and unfaltering calm, and so Christ will be glorified, and this church and the whole church and this city and all the world will receive in a direct or indirect way a blessing because of the way you live.

Your Fixed Purpose

Oh, men and women, rise up to this. Rise up to it. Money—that is nothing—a sack will hold that. Jewels are nothing—a dummy can wear them. What they say will be nothing when the crackling fire of the judgment melts the very mountains and tears down the stars. But what you are—the devil can never affect that. And the character, the good character you take with you into the eternities is the abiding thing concerning which Jesus, looking at you, will say, "Well done, enter thou into the joy of thy Lord".

And so I will now repeat the verses I wrote for you some years ago, which a brother wished me to quote; but only one verse and that the first has yet been mentioned by me. For I want to so hearten you with God's burning truth this morning, that you may make these verses the resolve of your will, and the fixed purpose of your heart.

Let me go down, God, with Thy flag full flying
High and right bravely from the topmost peak.
Let me go down, God, while the guns are crying
Defiance to the foe—let each gun speak.

I ask not to survive the fray, but rather
Be mine to fall while loud the conflict rings,
And the hoarse foe's shout my soul the farther
Follows to where the horizon rim out-swings.

Let me not die within the soft calm shelter,
Nor let me close my eyes in peaceful way;
But let my soul tramp forth in battle's welter,
Bearing deep imprints of the mighty fray.

I seek no peace, I ask a good blade flashing;
I crave not victory, I crave the fight;
So let me fall while war's alarms are dashing
About and o'er me as I fight for right.

Let the deserving be enshrined in story
And let the worthy ones the medals wear;
I shall sleep out under the moonbeam's glory
Content that in the conflict I had share.

Grant me my wish, my humble hearty prayer;
I seek no triumph, nor cheering word;
But when the line advances let me lie there
Dead not dishonored, having served the Lord.

Yes, they do greatly serve who banners taken
From the defeated hosts of hell may wave,
Yet they too, who with loyalty unshaken
Their life-blood in a vain endeavor gave.

—Tract.

CALLED IF IN CALLING DISTANCE

The Lord calls into the ministry, and special lines of work only those who are within calling distance, so do not be disappointed if the Lord does not honor you by calling you into His service if you are not living within calling distance of the Lord.—*Western Recorder*.

THE OLD TESTAMENT SCRIPTURES AND SALVATION

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14, 15).

There are those Christians to be found, and not a few, who say they do not read the Old Testament Scriptures because they find nothing of real interest in them. They look upon them as a collection of books of ancient history, as well as of prophecies concerning the future in which they find neither pleasure nor profit. We have even heard Christian people remark that the Old Testament was a "dry" book to them. What a pity! Yes, and we have even heard Christian people remark that the Old Testament Scriptures were not necessary for these days, the dispensation of grace in which we are living; that all we needed now was the New Testament Scriptures. And indeed many Christians are deliberately slighting the Old Testament in their reading and study because of this fact, if they read and study the Scriptures at all. What an error and what a delusion! Little do they know of how much blessing they are robbing themselves, for how can they really understand the New Testament apart from the Old? The Old Testament is the background for the New, and there are many things written in the New Testament that are wholly unintelligent apart from the Old Testament.

But is there any real value and profit in reading and studying the Old Testament Scriptures? Do they bring a message of salvation? Or, are they merely so much ancient history and prophecy concerning the future that has no bearing whatsoever on the great question of salvation or upon the Christian life? It will be noted that the Scriptures themselves answer these questions, and that in the plainest and clearest possible manner.

Concerning the Old Testament Scriptures and the Christian life we read:

"Now all these things happened unto them (Israel) for ensamples (as types for us): and they are written for our admonition, upon whom the ends of the world (ages) are come" (I Cor. 10:11).

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

Words could scarcely be plainer than these. And so the things that happened unto Israel, happened as types for us, and they are written in the Scriptures for our admonition, in order that we might beware and not sin after the same manner and fall and displease the Lord. The things that were written aforetime were written for our instruction, that through the patience and comfort set forth in the Scriptures, we might have hope.

Concerning the Old Testament Scriptures and salvation we read:

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

The Apostle here plainly states that the Old Testament Scriptures are able to make wise unto the obtainment of salvation through faith which is in Christ Jesus. In this connection we call attention to three things in particular, which we ask the reader to consider very carefully and prayerfully.

(Continued on page 8.)

MESSAGES FROM THE WORD

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL
AND DEVOTIONAL

"EARTHQUAKES IN DIVERS PLACES" STARTLING SIGNS OF THE TIMES

By REV. W. PERCY HICKS, B.D.

When the Lord Jesus Christ had made known to His disciples that it was necessary that He should leave them "by the way of the Cross," and return to the Father, He also assured them that He would come again to receive them and all His ransomed ones unto Himself, "That where I am, there ye may be also". It was perfectly natural that they should come to Him with the question, "What shall be the sign of Thy Coming, and of the end of the age"? In His reply our Lord took occasion to give a bird's-eye view of the age, and specifically mentioned some events which would mark the closing days of the Gospel dispensation, which would be both "signs of the end" and indications of His imminent Second Coming. These utterances are recorded in Matthew 24, Mark 13, and Luke 21. Among them we have these arresting words: "For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows" (Mark 13:8). Obviously there has been at least a partial fulfilment of the first part of this prophecy. The whole of the nations are, at the present time, in a condition of jealousy, fear, and nerves concerning each others' intentions, and far-seeing men who realize this are continually making proposals with the object of avoiding further wars. With reference to the second part of the prophecy—"there shall be earthquakes in divers places"—it can scarcely be disputed that we have

Entered Upon that Stage of Events.

It is often argued by some who have never really studied the question that "there always have been earthquakes." Perhaps so. But it has also been pointed out by many writers that there has been an ever-increasing number of earthquakes during the past century, and particularly in the last few decades. The list has several times been tabulated by students of these matters, to show that the increase of earthquakes and earth-tremors has been far greater in our own day, and readers of newspapers know quite well that scarcely a week now passes but news comes of an earthquake in some region of the world. Whatever skeptics and modernists may say, serious-minded Christian people must be convinced that these are among the many signs to-day of the closing days of the present age of human history, and of the near coming again of the Lord Jesus Christ.

The recent succession of earthquakes in the Balkans—centred in Bulgaria and Greece—were of such a startling nature that one of the London daily newspapers came out with a big heading suggesting

"The End of the World."

What are the facts as stated in the newspapers? Here is the summary given in large

type in the "Daily Express" of April 21: "Bulgaria is being devastated by the most terrible earthquakes in European history. Fifty severe shocks were suffered yesterday, and there have been 150 since Wednesday night. The large city of Philippopolis, the second city in the country, is in ruins, and towns and villages over a wide area have been laid waste. Nearly 500,000 people are homeless, and hundreds have been killed or injured. The whole country is panic-stricken—even Sofia, the capital, is sleeping out of doors—and the inhabitants believe that the end of the world is approaching. Many people have gone mad and are wandering about the countryside. It is feared that famine will be added to the terrors of the occurrence."

Chanting Hymns

The following striking quotation we make from the lengthy reports of the newspaper correspondent: "Processions of the inhabitants, chanting expiatory Psalms and calling on all to repent of their sins, wind continuously round the outskirts of the ruined city of Philippopolis. In all seriousness, the Government is held responsible for the earthquakes because it held, for the first time in Bulgarian history, a sitting of Parliament on Good Friday to discuss the question of a League of Nations loan. The people are convinced that the earthquakes are a punishment for this impiety, and their belief is likely to bring a political upheaval in the wake of the physical upheaval."

Corinth in Ruins

Following closely on the news of the earthquake in Bulgaria came telegraph messages, on April 23, of devastating earthquakes in Greece, where Corinth and other towns have been almost wiped out of existence. One report stated that the famous city "was converted into a mass of wreckage in five seconds," and another that 9,000 houses collapsed, only a few remaining. Fortunately the inhabitants had been warned by a series of less severe shocks, and had left their houses, but many thousands were rendered homeless. New Corinth is three miles from the site of the ancient Corinth, the city of luxury, where the Apostle Paul preached for more than a year. Old Corinth was destroyed by an earthquake in 1858. The excavated ruins of the Temple of Apollo remain to indicate its former magnificence. Says a newspaper writer:

"Even the most casual observer cannot fail to be impressed with what seems to be the

Remarkable Series of Earthquakes

which have been recorded in the course of the present year. In January, shocks of more or less severity were felt in places so widely apart as Kenya, South Germany, Mexico, Alaska, Belgium, and Rome. In February there were shocks in Austria, Japan, Palestine, Mexico, Lisbon, and the Philippines; in March, the disturbances were felt in Mexico, Central Asia, Messina, and California, while Krakatoa is reported to be in violent eruption. Finally, in the course of the present month there have been earth-

quakes in Smyrna, Mexico, Peru, Salonika, and Johannesburg, as well as the two now in the public mind—those of Philippopolis and Corinth. In considering this formidable list, some allowance must be made for the completer records which modern methods and instruments of observation make possible. But after the amplest allowance, it must be admitted that there is evidence here of not unrelated events. Some day, perhaps, science will be able to interpret the phenomena—discover the cause and predict the incidence; at present the most it can do is to measure and record the event."

We think it will require more than science to explain these events, and there are other things to come, beyond even the reckoning of the "masters of natural hypothesis."

Shocks in England

Our heartfelt sympathies are aroused for the sufferers in these disasters, and we cannot but be thankful for immunity from them.

"There have been many slight earthquakes in England (says 'The Times') but they have happily been very small affairs in comparison with the disasters that have overtaken Messina and other Mediterranean cities in the last generation, and with the appalling destruction that overtook Tokio and Yokohama less than five years ago. Some people in this country have heard the rumbling like distant thunder, have felt the swaying of beds and chairs, have seen the movement of pictures and ornaments that accompany slight shocks. But they have been mercifully spared the sudden terror of a major earthquake, when the vibration like a titanic dentist's drill makes the strongest structures tremble, when the earth heaves like the sea or opens in gaping fissures, when walls fall out, and roofs and ceilings crash in, and the great cloud of dust covers ruin and slaughter like a vast pall."

The Solemn Warning

There is more in these events than is noted by the ordinary newspaper writer, and it is with a solemn sense of responsibility that we give it as our profound conviction that they indicate the coming age-crisis foretold in so many ways in the Scriptures. "These are the beginnings of sorrows," said He who knows the end from the beginning. Human sin and rebellion are ripening for the harvest, and days of tribulation await "the dwellers upon earth". "Thinkest thou this, O man . . . that thou shalt escape the judgment of God"? (Rom. 2:3). The warning that comes to the Christian is, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36). If these and other signs indicate the beginning of the days of tribulation and the subsequent coming of Christ to judge the earth in righteousness, how clearly should the believing Christian understand that the Lord is quickly coming for His own. "Watch, and be ye also ready".

And what of the worldling and pleasure-lover? The warning is symbolized in Bunyan's dream of the man fleeing from the City of Destruction. "Turn ye from your evil ways". "Repent, for the Kingdom of God is at hand". The door of mercy is still open. "Oh, enter while ye may." "Believe on the Lord Jesus Christ, and thou shalt be saved". —*The Christian Herald and Signs of the Times.*

THE CRISIS OF MISSIONS

By ARTHUR T. PIERSON D. D.

A rapid glance around the whole field shows us the world open in all directions to Christian missions, and if every energy were put forth, we could do no more than occupy the fields ready for the sower with the seed, and in many cases for the reaper and his sickle. We have reached the most critical point in missionary history.

What is a crisis? It is a combination of grand opportunity and great responsibility; the hour when the chance of glorious success and the risk of awful failure confront each other; the turning-point of history and destiny. We do not say the crisis of missions is coming,—it has come, and is even now upon us. There have been repeated crises before, but **THE CRISIS** is now to be met. Never, since Christ committed a world's evangelization to His servants, have such open doors of opportunity, such providential removal of barriers and subsidence of obstacles, such general preparation for the universal and immediate dissemination of the Gospel, and such triumphs of grace in the work of missions, supplied such inspiration to angelic zeal and seraphic devotion; but it may well be doubted whether there has ever been a greater risk of losing the opportunity. We are in peril of practical apathy, if not apostasy, with respect to this stewardship of the Gospel, this obligation to a lost world.

Move Forward!

In such a crisis as this there is but one thing that can be done to meet the emergency. Those within the church who feel its importance, who accept as a fact the ruin of a lost race, and who respond to the providence of God, must, without waiting for any new conditions in the church at large, move forward in faith and prayer, relying upon Him who can enable one to chase a thousand, and two, to put ten thousand to flight; with whom all things are possible.

There is too much work yet to be done to allow of delay. We cannot even wait for reinforcements. Hundreds of millions of human beings have not yet heard so much as the faintest echo of the Gospel trumpet. Mission stations, even where most thickly planted, are but scattered oases in an immense stretch of desert, or stars in a firmament,—centers of vast vacancies. Contrasted with the hosts of unsaved, untaught heathen, all missionary laborers together form but an insignificant number. Among the more cultivated and among the more degraded pagans, only a bare start has been made toward evangelization; the territory of Islam is yet almost intact; and even where missions have been most successful, the extent of that dominion of the death-shade is so great, that millions often constitute the parish dependent upon one man's curacy.

Delay Disastrous

Every day's delay complicates the problem. While we are sounding the silver trumpets to rally a sluggish host to the onset, the emissaries of infidelity preoccupy the field. A vicious education rears new barriers between pagan hearts and the Gospel. And so in many ways the professed disciples of Christ are not only failing in their duty to this lost world, but are responsible for permitting new obstacles to accumulate. With a sad heart we record the deep conviction that in the lack of spirit of missions

within the church itself lies both the secret of the slow response to our Lord's appeal, and the main hindrance to the world's evangelization.

Stagnation

In not a few cases the principle of missions is not practically operative in our church life. Some of God's people have not yet learned the lesson that the conditions of vitality in a church are not only self-government and self-support, but self-propagation. The seed that sprang up among thorns grew long and spindling, but it all ran to stalk; there were no kernels in the ear. What a picture of the Christians in whom the cares of the world, the deceitfulness of riches, and the lusts of other things entering in, choke the Word, so that, whatever be the apparent growth and outward prosperity, there is developed no full-grown corn in the ear, no seed of propagation by which other harvest fields are to be sown! Hundreds of evangelical congregations give nothing to missions at home or abroad, and the blanks in the columns of reports year by year seem to cause them no blushes of shame. Sheldon Dibble's remark, as to the need of Christians to be converted to an interest in missions, finds an echo in Christlieb's declaration of the need of a threefold conversion: namely, of the **heart**, to secure holy affections; of the **head**, to assure right convictions; and of the **purse**, to assure ample offerings.

Where this principle of missions is not firmly rooted and practically fruitful, not only does it hinder missions, but the Church runs risk in breathing its own atmosphere. Dr. Duff has observed that the church that is no longer evangelistic will soon cease to be evangelical. The weapons of aggressive warfare are the best protection for defensive warfare. Missions are the best apologetics, for they are the dynamics of the Church, the vindication and justification of our faith, the sure means of strength and growth; and to enshrine and enthrone missions in the very heart of the Church is the surest hope of a revival of pure and primitive piety at home.

Embers and Ashes

That missions should need a plea in their behalf marks the low ebb of spiritual life. The very nature of the Word of life is to run and spread. "You cannot gather water in heaps, unless you allow it to freeze." Fire will spread while it finds fuel, and when it can no longer spread, dies away, first to embers and then to ashes. The plea of inability to give is often not only selfish, but hypocritical. Even in a financial crisis plenty of money is found for luxury and frivolity. Such selfishness is, we fear, the cloak of an unregenerate heart.

A personal faith in Christ begets a personal love for the lost, whom He came to seek and to save; and, as Christlieb phrases it, "He who cannot stand on this platform is the object of missions, not the subject of them." We do not need Max Muller to tell us that "Christianity is in its nature a missionary religion, converting, advancing, aggressive, encompassing the world," so long as the Divine key-note of all church history and the church life has been struck in the command of Christ Himself: "Go ye into all the world and preach the Gospel to every creature". A church cold toward missions will find heathenism in popular forms gaining ground within her courts, till the theological theses of her candidates for licensure betray a destructive skepticism, like some in

Bonn, which assaulted belief in the miraculous as an "epidemic insanity."

Motive Power

The principle of missions is not enough, however, without the **spirit** of missions; a law of labor for souls will not suffice without the love for Christ and for souls, which is the life-secret of such labor. While the spirit of missions is still lacking, no machinery will be adequate; the men and money will still be shamefully inadequate, both to the extent of the field and the needs of the work, and to the number of disciples and the means at their disposal. Give us the spirit of missions, and the territory now scarcely approached will be at once surrounded, penetrated, possessed; and a new motive power will be supplied, that will transform cold duty into ecstatic delight.

Only this spirit of missions can ever supply the deficiency of laborers. The fields of the papacy, now so strangely opening to the circulation of the Bible and the preaching of the cross, inviting the sowing of the seed of the Kingdom, and yielding harvests so rapidly that reaper overtakes ploughman,—these fields alone might well occupy all the laborers now at work throughout the whole mission field. At this very day the working force should be multiplied fifty-fold in Syria, Persia, and Korea; a hundred-fold in India, Turkey, and Japan; and a thousand-fold in China, Africa, and the papal states.

We need the spirit of missions to increase our gifts. There is quite as much deficiency in money as in men; our gifts to the great cause are alarmingly disproportionate, both to the openings for work and to our ability. From the four quarters the very wings of the wind waft to our ears the Macedonian cry; and yet our missionary boards, bow, year after year, under a load of debt, which, if lifted by herculean effort, is only renewed. And in the midst of a work which will not bear even to stand still, we are actually going back. God bore much from Israel's unbelief in the desert. Is He bearing nothing from His Church to-day?

Missions and Growth

We should cherish not only the principle and the spirit of missions, but also secure thorough organization and cooperation. No congregation is so small or weak that it needs, or can afford, to pass missions by. The weakness, assigned as a cause, is often a consequence of such neglect. It keeps a church weak to do nothing for those who are without; unselfish effort quickens its pulse and strengthens its sinews. Self-extension reacts to promote self-support; and if churches now having only a name to live, would nourish and cherish the spirit of missions, there would be growth both in numbers and in graces. The Moravians, with but twenty thousand adult communicants, have no rival as a missionary body. One out of every seventy of their membership is in the mission field; and out of their poverty they raise an annual missionary income of \$240,000, an average of twelve dollars per member! Even the smallest and the poorest disciple is expected to give something to further the Lord's work.

A thorough organization for the work will include a thorough dissemination of a cheap, attractive missionary literature. The facts must be more widely known. We must put new life into our concerts for prayer. Our whole church activity must be consecrated by a new spirit; otherwise, even in the midst of a bustling activity, we may incur what

Warneck counts the chief risk, "that missionary enterprise shall glide into a mere routine, missionary zeal become so much rhetoric, and participation in missionary work degenerate into mere habit, not to say ecclesiastical business."

A MAN in the Gap

We need a more consecrated ministry. Here the revival of the missionary spirit must begin. "Like people, like priest." The pastor's life usually fixes the flood-mark for the tides of church life, and very seldom do they rise higher. William Burns incarnated the Gospel; and to this day the Chinese feel the power of his consecration. When pastors burn and glow with a Divine ardor and fervor toward the work of universal missions, the people will raise a loftier standard of missionary zeal. Dr. Duff, when leaving for India in 1829, said: "There was a time when I had no care or concern for the heathen; that was when I had none for my own soul. When by the grace of God I was led to care for my own soul, I began to care for them. In my closet I said: 'O Lord, silver and gold have I none. What I have I give: I offer Thee myself! Wilt Thou accept the gift?'"

We need a more hallowed and missionary atmosphere in our colleges and seminaries. There it is that the ministers are made; and there the first battles of the missionary field are fought, as Waterloo was fought at Eton. The question of duty to the heathen presents itself during the preparation for the sacred calling. How much depends on the careful, prayerful weighing of these august claims! He who is not ready for a life of self-denial hastily dismisses them; carnal considerations give the casting vote in favor of home fields that promise richer returns of salary, human praise, worldly promotion, and personal ease. We need spiritually minded men in the chairs of our educational institutions, who shall plainly teach, as Professor Phelps sharply puts it, that he who is not ready to preach the Gospel anywhere, is fit to preach it nowhere.—*Grace and Truth.*

THE OLD TESTAMENT SCRIPTURES AND SALVATION

(Continued from page 5.)

1. Salvation as we have it in the New Testament is something different from that spoken of in the Old Testament. Indeed, in the Old Testament times men could not be saved and were not saved as believers are saved at the present time. Salvation, as we now know it, experience it, possess it, and preach it, is something additional to the Old Testament. The fact is, the Old Testament speaks of salvation as deliverance from dangers, from outward circumstances of trial and from the power of the enemy, and not as deliverance from sin's penalty, guilt and power. It is, however, true that the Old Testament sets forth salvation in types, symbols and figures, all of which point to Christ and His work of redemption. The Old Testament points forward to the coming Redeemer, and therefore leads its disciples to Christ. In this fact lies its importance as a testimony.

2. Christ is the central theme of the Scriptures. In the 24th chapter of Luke's Gospel, we are informed that our Lord began at Moses and all the Prophets, and expounded in all the Scriptures the things concerning Himself (Luke 24:27). How shall

we explain these words? What did He tell these disciples? We do not know. We could wish for ourselves that all He told them had been recorded, but God thought it best and wise not to do so. But the Lord did show the disciples the "things concerning Himself", in every part of the Old Testament Scriptures. Again, we are told that the Lord Jesus added His testimony to the Divine authority and authenticity of the Scriptures, and that He said they spake concerning Him (Luke 24:44). Christ is indeed the central theme of the Scriptures. They speak of Him from Genesis to Revelation.

The manifestation of Christ in incarnation, His Person as God manifest in the flesh (1 Tim. 3:16), His sacrificial death upon the Cross, and His resurrection on the third day constitute the Gospel. All the preceding Scriptures lead up to this, and all the succeeding Scriptures proceed from this. The Book of the "Acts" records the beginning and spread of Christianity through the preaching of the Gospel, and the Epistles explain the Gospel preached in the Acts.

The Lord Jesus Christ, as the Son of God, the Son of Man, the Son of Abraham, and the Son of David, binds the various Books of Scripture into one Book, the Bible. Indeed, the various Books of the Bible are not merely constituted one Book because they are stitched together and are thus bound in one cover, but because they are bound together by the one Person of whom they speak.

The Lord Jesus Christ is the Seed of the woman, and hence He is the One who will finally destroy Satan and all his works (Gen. 3:15; Rom. 16:20; 1 John 3:8).

The Lord Jesus Christ is the Son of Abraham, and hence He is the One in whom all the world will finally be blessed.

The Lord Jesus Christ is the Son of David, and hence He is the One who is Israel's King, the "Desire of all nations" (Hag. 2:7). Exalted in the Glory at the right hand of God, Christ is "Head over all to the Church, which is His Body" (Eph. 1:22, 23). The Church is looking for His Return to receive her unto Himself according to His own promise and special revelation to Paul (John 14:3; 1 Thess. 4:13-18). To the exalted and returning Lord and Christ, the Holy Spirit bears witness throughout the present age. The Return of the Lord to the earth in power and great glory, to reign in righteousness, is the only rational ground upon which Israel and humanity may ever realize the fulfillment of God's promises of blessing to them, and, also, the only guarantee of the ultimate and final destruction of Satan and his works. The last Book in the Sacred Canon is "The Revelation of Jesus Christ" (Rev. 1:1), the consummation of all prophecy, and the prophecy of the consummation of all things pertaining to God's great scheme of redemption in Jesus Christ His Son and our Lord.

And so we repeat: Christ is the central theme of the whole Bible; that is, of all the Scriptures. He is the burden of every promise, type, prophecy and parable, and He is the substance of the Gospel and of the revelation of the truth concerning the Church; and He is, in His Return, the hope of the Church, of Israel, the nations of the earth and of a groaning creation. So long as we keep Christ in view in our study of the Scriptures, we shall never greatly err in our search for spiritual knowledge. When we

lose sight of Christ we shall be side-tracked by Satan and become confused between things, experiences and various doctrines. The key of Bible knowledge is Jesus Christ.

3. Salvation is through faith in Christ Jesus. We need to always remember that the Lord Jesus Christ is the center of God's eternal plan, and of all His purposes and counsels concerning the whole scheme of redemption (Eph. 1:10). And He is the One concerning whom the Old Testament speaks. He is the sum and substance of the Scriptures. What the sun is to the physical and the material world, its light; what the blood is to the human body, its life; Christ is to the Scriptures. He is their Light, Life and Power. He is their Heart, Soul and Spirit, their vital substance and their blessed reality. This is true of all the Scriptures, both of the Old and the New Testament.

The Old Testament leads its disciples on to the New. The New Testament leads its disciples to Christ, the substance of all the Scriptures, and to faith in Him. The New Testament gives full value and power to the Old Testament in that it announces the fact that the Redeemer has come and has wrought out salvation. The New Testament proclaims salvation from sin, present, free, sufficient and eternal, in and through Christ. Salvation is wholly and alone in and through Christ (Matt. 1:21; John 14:6; Acts 4:12). And salvation in and through Christ is entirely by grace through faith (Acts 16:31; Rom. 10:9; Eph. 2:8-10). The Old Testament Scriptures make wise unto this salvation, a salvation that excludes all human merit, works, self-effort and law-keeping (Rom. 3:19; 11:6; Eph. 5:9; II Tim. 1:9; Titus 3:5).

In the Bible, then, which is the Word of God, we have the only source whence we may learn what salvation is, and how it has been brought about, and how it may be obtained. An English dictionary may help us to understand the commonly accepted meaning of the word salvation, as well as of any word in every-day use; but if we mean to be correctly informed as to what salvation is in God's employment of that term, we must turn to the Bible. We may discover what various sections and communities of professing Christians severally understand by salvation, by reading the writings of the men who have taken in hand to write a treatise upon this theme, as well as by reading the reports of the work done by these groups, respectively; but we must turn to the Scriptures, if our aim be to obtain well-grounded assurance as to what is God's own mind and thought concerning it; what it is, how it has been accomplished, and how it may be obtained. Our motto should always be, The Bible, the whole Bible, and nothing but the Bible. We may only be absolutely certain as we rest upon what God Himself has revealed through those holy men, who spake as they were moved by the Holy Spirit.

RECKONING AND REWARDS

(Continued from page 3.)

that journey to Boston;" and the moral is that good work is rewarded in the end, though, to be sure, one's own approval of self should be reward enough.

When a man gets up so high that he can't reach down and save poor sinners, there is something wrong.—D. L. Moody.

SPECIAL BIBLE STUDY DEPARTMENT

SUGGESTED OUTLINES

ABRAHAM A PATTERN OF THE LIFE OF FAITH

"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath foundations, whose builder and maker is God" (*Heb. 11:8-10, A.S.V.*).

The history of Abram's life is scattered throughout a number of chapters in the Book of Genesis. The most prominent events of his life are found in chapters 12 to 24, inclusive. It is always helpful and instructive to study the record of his remarkable and beautiful life.

Abram is set before us in holy Scripture as the pattern of the life and walk of faith. In him the life of faith had its beginning in the earth. The keynote of his entire life was faith. In the 11th chapter of Hebrews his faith alone is asserted; his failures and sins are not mentioned. The beautiful simplicity of his faith, and his noble deeds and whole-hearted obedience are clearly set forth in this great faith chapter.

Abram is set forth in holy Scripture as the pattern of faith—

1. In his obedience of faith to the call of God, to absolute separation from his idolatrous surroundings, nature's ties and his home (*Acts 7:2-4; Gen. 12:1-4; Heb. 11:8; II Cor. 6:14-18; Matt. 10:37; Luke 14:26*).

2. In his pilgrim life and character, by faith looking for a better city (*Gen. 12:1-9; Heb. 11:9, 10*).

3. In his separation from Lot, the worldly-minded associate (*Gen. 13:5-11; II Tim. 2:20, 21; 3:5*).

4. In his power, as a pilgrim, to deliver Lot out of his captivity (*Gen. 14:13-16; 19:29; II Tim. 2:20, 21*). Only separated ones have power to help and deliver those fallen under the power of spiritual evil.

5. In his independence of the king of Sodom, because of his dependence upon God (*Gen. 19:17, 22-24; Phil. 4:10-19*).

6. In his coming to the end of the flesh and doing, and learning that it is God who must do (*Gen. 16; Rom. 8:13, 2; Phil. 2:13*).

7. In his name being changed by having the letter "h" added (*Gen. 17:5*). Abram means "high father". Abraham means "father of many nations". After his revelation of the "Almighty God" he was increased, and the time of fruitfulness drew nearer (*John 15:1-10; Phil. 1:8-11*).

8. In his communion and friendship with God, learning the mind of God (*Gen. 18; John 3:29; 15:13-15*).

9. In his intercession for the righteous in Sodom, that they might be spared (*Gen. 18:23-33; John 17:9; Rom. 8:34; Heb. 7:25; Col. 4:12, 13*).

10. In his unwavering faith in God's promise of a son, when he was as good as dead (*Gen. 21:3; Rom. 4:18-22; Heb. 11:11, 12*). Isaac means "laughter". He is a type of Christ the "seed" (*Gen. 3:15; Luke 1:35*), and is God's laughter over Satan, sin

and death. Abram triumphed by faith and God got the laugh on the devil.

11. In his faithfulness under test, sacrificing his only son at God's command, believing He could raise him from the dead, from which he received him in figure (*Gen. 22; Heb. 11:17, 18*).

Is it any wonder that he became the father of many nations?

As a result of his beautiful faith, the covenant was at last confirmed to him by an oath (*Gen. 22:15-24*). Observe in particular: "And in thy seed shall all the nations of the earth be blessed". And why?

"Because thou hast obeyed My voice". Such a life is worthy of imitation.

ATTENTIVE TO GOD'S WORD

"And the ears of all the people were attentive unto the book of the law" (*Neh. 8:3*).

Ezra was a model preacher and teacher, but he also had a model congregation. When people have a real appetite for the Word of God, they are sure to be attentive when it is read or proclaimed and taught. It is quite easy to preach and to teach the Word to a company of people who have a real appetite for it. When the Lord's people have a desire for the sincere milk of the Word, it is a sure sign that they are spiritually healthy (*I Peter 2:1, 2*).

What is it to be attentive to the Word of God? It certainly means to give a listening ear; that is, to give heed to it when it is read or proclaimed and taught. But, in a deep spiritual sense it means a great deal more than that. What really does it mean?

To be attentive to the Word of God means:

1. To accept it as the Word of God without any questioning (*Ps. 119:11, 89, 113; II Tim. 3:16*).

2. To believe it heartily (*Rom. 6:17; I Thess. 2:13*).

3. To obey it willingly and readily (*John 8:31*).

4. To search it diligently and prayerfully (*John 5:39; Acts 17:11*).

5. To walk in and by it constantly (*II John 4; James 2:12*).

6. To hold it forth in life and practice (*Phil. 2:15*).

7. To preach it ardently and uncompromisingly (*Acts 20:31, 32; II Tim. 4:1-4*).

Quite frequently parents are heard saying, when they have given command to a child to do some work or to perform some duty, and it fails to comply therewith, "Well, why don't you hear?" The trouble, however, usually is not with the hearing, so far as the sound and intelligence of the words are concerned, but rather, with the heeding what was commanded. This is not the kind of attention to the Word of God the Lord commands, but the kind that is associated with willing and cheerful obedience.

There are multitudes of hearers who let the Word go in one ear and out the other. They are forgetful hearers (*James 1:22, 25*). What they hear makes no impression upon them; they hear the sound but do not yield

obedience to its demands. Those who yield obedience to God's claims and hear Him when He speaks are blessed in their deed (*Josh. 1:8; Ps. 1:3; James 1:25*).

A GREAT SPIRITUAL FOUNTAINHEAD

"All my springs are in thee" (*Ps. 87:7*).

God is the fountainhead and source of all the believer's spiritual blessings and riches of grace. Everything the believer is, has and hopes to have is in God. In Him is—

1. "The spring of eternal life" (*Ps. 36:9; John 1:4; I John 1:2; 11:25*).

2. The spring of spiritual life (*John 3:16, 36; 5:24; Eph. 2:1*).

3. The spring of spiritual blessing (*Eph. 1:3*).

4. The spring of spiritual fullness (*Col. 2:3, 9, 10; 3:10, 11; Eph. 3:17-19*).

5. The spring of spiritual power (*Acts 1:8; Eph. 5:18*).

6. The spring of spiritual joy (*Rom. 5:11; John 15:11*).

7. The spring of spiritual nourishment (*Luke 4:4; I Peter 2:2; John 6:35-51*).

8. The spring of spiritual expectation (*I John 3:2; Titus 2:13; 1:2; Jude 1:21*).

THE GREAT COMMISSION PRAYER LEAGUE CONTINUES ITS IMPORTANT MINISTRY

From the eighteenth annual report of the Great Commission Prayer League of Chicago, founded by the late Thomas E. Stephens, it is evident that God is continuing to bless its ministry of intercession for a world-wide revival and the world-wide evangelization of both Jew and Gentile. The League is not an "Organization", but, under God, a Spirit-directed, prayer-promoting, revival-seeking, soul-saving "Movement".

During the past fiscal year, the League was enabled to send out to its constituency 47,412 letters, 44,692 Prayer Bulletins, and 12,129 packages of tracts, Gospels, magazines, etc., aggregating nearly 1,000,000 copies. These were mailed to all parts of the world, but principally to the United States, Canada and Great Britain. The number of letters received, containing requests for prayer, reports of answered prayer, requests for leaflets and for spiritual counsel and help, were 15,085.

The financial part of the report shows that the receipts for the year amounted to \$13,910.30, while the expenditures for postage, printing, salaries, supplies, etc., totaled \$13,884.23. The expenses of maintaining the work of the League are not met by solicitation but rather by intercession, trusting the Heavenly Father to prompt His children to give in love.

All those who wish to send in special prayer requests and have a part in this Prayer Fellowship, will receive full information by addressing the League at 808 N. La Salle Street, Chicago.

It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody it does. The light will be its own witness. Lighthouses don't fire cannon to call attention to their shining—they just shine.—D. L. Moody.

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 182 Main Street, Toronto.

The missionary activities extend to the following places and parties:

RUSSIA—The All-Russian Union of Evangelical Christians, the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.

UKRAINIA—The Kiev Union of Evangelical Christians.

GERMANY—The Bible School, Missionary work and publications of the Light in the East Society; J. Thiessen: Pastor Lohman's Bible School.

AUSTRIA—Pastor Pfarar Monsky's Mission in Vienna, with seven workers.

HUNGARY—Mr. Eugene Nagy.

POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, Fred Stetler, Josef Mrozek.

ROUMANIA—Mr. and Mrs. Richard Hill; Mr. Josef Neumohr.

CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martinkovsky.

FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in twelve countries.

FRANCE—Prince Vladimir Nigredze, Paris.

BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal."

SOFIA—Josef Jankoff and Miss Pavlina Dimkova.

A CORRECTION

Under date of April 20th, 1928, a letter was received from Mr. Fred Stettler, our missionary laboring in Poland, reading as follows:

"I received the other day the 'European Harvest Field' in which I noticed a very great mistake which calls for immediate correction. I sent in a report in December telling of the conversion of twenty-five souls mentioned in the letter printed. On the same day I sent a letter to one of the brethren at home, concerning the needs of a brother in Roumania, enclosing with that second letter a picture of the foremost Christian workers in Roumania. In some way the two reports were mixed, for it says under the picture on page 13 of the March issue, that these were the twenty-five souls won. It appears as though these men were saved through my work. This is an error, for the men in the picture are Christian workers in Roumania."

We greatly regret this error, and are glad to make the correction, with the hope that pictures sent to us in the future will be plainly labeled.

DILIGENT SERVICE FOR THE LORD IN POLAND

Brother John Kovalchuck, of Luniniec, Polesie, Poland, reports, under date of April 9th that he is getting along nicely and is grateful for a check for \$112.00 recently received. He says: "The Lord is blessing us richly and we are very busy. A few days ago I came back from Wolyn, another State, where I helped Brother George Nazaruk in preaching and visiting for two weeks. He is doing a great work. Many souls are converted and are preparing for baptism when warmer weather arrives, Brother Prystupa is urging me to come and help him, and there is more than I can do in Luniniec. The field here is very great, but workers are few. Please pray for us constantly."

IN NEED OF PRAYER

Under date of April 10th, Brother Dobrinin expresses his gratitude for a gift of \$175.00 for the magazine, and a check for his own needs, which brought real relief, since he had been without support for two months, all that had been received having been necessarily spent in meeting obligations incident to his magazine. The demands for "Faithfulness" are increasing from day to day. The editing of the magazine, together with letters received from its readers, and the supervision of the distribution of evangelical literature in the Russian language from Helsingfors, is proving rather arduous to this busy missionary, and he is needing prayer that he may be sustained physically as well as mentally and spiritually.

He is very grateful to those who have sent him books and tracts, especially those already translated, and is longing for an English Bible Concordance, that he may study the Bible in English.

Three invitations from Russian Evangelical

Brethren to come to them for missionary work, are awaiting his acceptance, when he shall find time and means.

RUSSIA AND THE REMNANT

For over one thousand years the great Empire known to us as Russia has been considered as Christian. Reports came to us that it was voted by a convention of Protestant Churches some years ago, that no missionary activities or Bibles would be sent to Russia and to the other Greek and Roman Catholic controlled countries, at the request of the Ecclesiastical authorities of these two (so-called) "Sister Churches." From what I am able to discover, this request was literally adhered to for several years.

Since then, however, there has been a quiet, persistent pressing of the claims of the Gospel upon the hearts and consciences of many Russian people. During the past fifty years there has been a secret sowing process which has produced a definite interest; and since the Czar and his government have been eliminated, a door has been opened which is nothing less than a miracle through the power of our miracle-working God. May it not be that this missionary field is perhaps the last open door for the Gospel that will be found before Jesus Christ returns?

In seeking for the primary reason for the present working of God in all the vast territory of approximately 250 million people (including 9 million Jews), I can see just one, and that is God's ancient people, Israel. These Jews have only one conception of Jesus Christ, and that was given to them by the so-called Church. To the Jews, "The Crucified One"—hated, despised, loathed by the Jews of old, is their principal cause for persecution and suffering; for in the Name of this same Jesus they have been persecuted and killed by the thousands, with the sanction of the government.

In Soviet Russia alone the government is made up almost exclusively of Jews, and yet that government has decreed that everyone who wants a Bible may have it, and it is being printed by the government printing plant at practically cost price. The missionary organizations that are there, as well as in other countries which were once under the autocratic heel of the Czar's government, are receiving and distributing the Word of God freely as funds are made available.

God has not only thrust upon the Christians a new opportunity, but it has become a responsibility for them to give the Gospel to these people—Jews and Gentiles. We who believe in the imminence of the Lord's Coming must remember that "there is a remnant, according to the election of grace" (Rom. 11:5), and to neglect the Jew may be to postpone His Coming. We must face the fact that God has not only opened the door of Russia with her millions of Russians—the haters and per-

secutors of the Jews, but that it is now possible to reach at least a remnant of the chosen race living within her borders.

The above vision of the present-day responsibility of Christians is much upon the heart of our Field-Secretary, Mr. George W. Hunter, who for five years has been laboring for the sending of the light to millions of Slavs. He is busily engaged in endeavoring to interest friends on the West Coast, from Long Beach, Calif., to Seattle, Wash., and all through the Oregon and Northern California country, and praying that there may be a response to God's challenge in increasing prayer and gifts for service in Russia, as the weeks and months pass by. If you can help to send missionaries to "Go and Tell" the Gospel story in Russia, ere the opportunity has passed, it would be a great encouragement to Brother Hunter, whose address is 1345 Linden Ave., Long Beach, Calif., to receive a line from you.

REFRESHING NEWS FROM VIENNA

Vienna, April 5, 1928.

Thank you very much for your letter of March 15th, with enclosed check for \$15.00. This is a great help to us and also a great encouragement.

After the return of our General Secretary, Pastor Monsky, from America, the latter part of 1925, the staff of the Oesterreichische Volksmission was considerably reduced, partly on account of shortness of funds, and partly for internal reasons. At present the staff consists of the General Secretary, seven missionary sisters and three employees. Our work, bringing Jesus back into the hearts of our poor people who have lost their faith in the Lord, is carried on in Vienna and some provincial cities, such as Mödling, Baden, Möllersdorf, St. Polten, Graz, Innsbruck, Salzburg, Wels and Linz. We are trying to attain our object both verbally and through a periodical "Wahrheit und Liebe." The General Secretary and sometimes guests from Germany visit from time to time all these towns.

During this winter the General Secretary has been holding Bible weeks on the First Epistle of John, in Vienna, Innsbruck, Salzburg, Wels, Linz, Mödling and Graz, and, praise the Lord, He has blessed His Word everywhere.

The missionary sisters who are stationed in the above mentioned cities—some of them in charge of not only one, but two districts—are especially attending to women, girls and children, whom they visit, and to whom they afford spiritual assistance at their homes and in regular meetings. They are assisted everywhere by voluntary helpers. General meetings and special meetings for men are held voluntarily by lay-brothers (at present we have about fifteen such brothers) of all professions—merchants, clerks, an editor of a newspaper, an engineer, etc., who have become acquainted with the Bible through our work and who now devote their leisure hours to the Lord's service.

In addition to this work, we started last year, in all the above mentioned cities, a special leaflet mission. Voluntary helpers bring regularly free of charge each week to a certain number of families (one helper attends to 15 to 30 families) a Christian paper called "Volksblatt" (People's Paper). In view of the spirit of Socialism and Bolshevism which is becoming stronger and stronger, we consider this work an important one.

Austria is a poor country. The expenses for our labour can only in part be defrayed by the members of our circles, while for the balance we must solicit the help of foreign countries.

Will you also in future help us pray that the Lord may grant us what we need to uphold and enlarge this work?

Yours in His service,
M. MONSKY.

YOUR OWN NATIVE WORKER

Mrs. R. W. Hill, one of our missionaries to Roumania, is now visiting her parents in Michigan, with her son, Richard Junior, after many years on the mission field. Mr. Hill is recuperating in Germany, and has forwarded a letter from Lukas Badziak, a most competent native worker in Roumania, whose permanent assistance may be secured at a monthly expenditure of \$45.00. Perhaps some one who has not responded to God's call to go into all the world and preach the Gospel, can undertake the support of this substitute.

—Editor.

BROTHER LUKAS WRITES:

I took part in the late world war and was an eyewitness of the great injustice and godlessness of the world. This caused me to become first a Socialist, and later a Communist, and at the same time, the most miserable being on this earth. I wandered around without hope or comfort until I met with an accident, through my own carelessness in alighting from a train, falling under the wheels, and losing both hands with the exception of a portion of one thumb. That was in 1922, and then my real misery began. I could no longer work, and began to curse the (to me) unknown God. A voice seemed to urge me to end my misery by drowning myself, or in some other manner, as I had nothing more to lose on this earth. Out of pity for my wife, however, I could not take that step, though it was the greatest battle I had ever fought, and it left me more reconciled and humble during the four following years.

During this time I had found a friend, who is now a brother in the Lord, who often told me about the love of God. I could not understand him until one day in March, 1927, I asked Brother Peter to bring me some literature from the Assembly, so that I might have something to read. He brought me the Bible. With God's Word in my own hands, which I might diligently read, and with instruction from the brethren, I came to the realization that I was a sinner in the sight of God. Through His grace, and the leading of the Holy Spirit, I became more and more enlightened in the Truth, and so through God's mercy, I became a saved man. On Christmas Day, 1927, my wife and I were baptized in open confession of our death with Christ.

As I am unable to work with my hands to earn our daily bread, I feel called to use my whole time in the Lord's work. May God's grace be with us in all our ways, and may His guiding hand lead me step by step until He calls me Home.

LUKAS BADZIAK, *Bahnesti, Roumania.*

MR. JONKE WRITES FROM YUGOSLAVIA

Pantoviak 1 D, Zagreb, Yugoslavia,
27th Feb. 1928.

MY DEAR BROTHER IN CHRIST:—

Your very kind letter of 12th Jan. 1928 has reached me safely. I received with it the very kind gift of \$100. Receiving your good news with the gift, I had a new proof of how our Lord shows His indescribable grace and kindness towards us. We were facing a number of problems as we had entered the winter with certain liabilities which we had to meet. As our need was rather a great one, our most gracious Lord moved the hearts of our dear Brethren in New York, and they remembered us just in time, so that we were properly supported and have managed to continue with one more evidence that the Lord Jesus Christ is faithful and never fails.

My dear wife and I are very deeply touched by your warm words of encouragement. We thank our dear Brethren for this new gift and for the assurance of your prayers for us. We need them so much and we find great comfort in knowing we are one Body in Christ Jesus, our most blessed Lord and Saviour.

We are continuing our work in Zagreb,

where we have experienced on many a Sunday, how the Lord is guiding and helping us and those who gather with us for reading His precious Word, and prayer and praise. We are glad that we can say, that our friends are fond of coming together on Sunday morning and afternoon and on Thursday p. m. They show more interest and desire than before and we also have some newcomers and visitors. We are glad to note that most of them are becoming interested in building themselves up by reading the Scriptures at home.

During the week I am obliged to be occupied so much with English lessons, that I cannot visit as I should like, and so I also am bound to remain always in this one town. Yet, we hope, that more work will be possible when the Lord graciously shows His way. When He opens the door, then nobody will be able to shut, and when He would bless and whom He would bless, they will be blessed. We pray for workers and we fully trust that He will provide them. We very earnestly ask you for your prayers for us and for workers here.

We trust that the work for the Lord in your parts is going on well and is richly blessed, and every bit of good news in this regard cheers us and fills us with hope and joy. The darkness around us and I suppose around you, too, is speaking very loudly and only helping us to appreciate that we have found this grace, that we have our glorious and mighty Lord on our side and that we, in prayer before Him, are happy in expecting Him.

We send you our love in our Lord and our sincere greetings to all the dear Brethren.

I am yours very sincerely, S. A. JONKE.

WORD FROM THE NEW WORKER IN SIRET

Siret, March 24, 1928.

DEAR BROTHER:—

Please accept my thanks for your kind gift of \$20.00 towards my support, also for the privilege of writing you occasionally regard-



JOSEF NEUMOHR AND FAMILY,
ROUMANIA

ing the work in the Lord's vineyard in Roumania. I have received a definite answer to my prayers, through you, that the Lord would enable me to give my whole time to the Lord's work.

I am now visiting the surrounding villages distributing tracts and portions of Scripture, and also proclaiming the Gospel. I am working among Germans, Ruthenians, Russians, Poles, Roumanians, Hungarians and Jews. The Lord has blessed our labors, and we rejoice in seeing souls coming to Him. Sundays I return to Siret and lead the Sunday School, and have much joy in teaching the children.

We need many native workers here, the people in the villages being very hungry for the Word, and there are so few of us. Please join us in prayer that many native workers may be raised up and supported that all the villages may be visited. May God bless all workers in this most needy field, is my constant prayer!!

I greet you from the bottom of my heart in the love of the Lord and pray He may

sustain you bodily to keep on in His blessed work. I greet you with Proverbs 3:3.

Yours respectfully,

JOSEF NEUMOHR

APPRECIATION OF SUPPORT OF A NEW WORKER

Siret, March 24, 1928.

DEAR BRETHREN:

Please accept our heartfelt thanks for the news that you have promised to give \$20.00 monthly towards the support of our Brother and fellow-worker, Josef Neumohr. We can assure you that this man is very worthy of support, and is a marvel to us, proving to us once more what the dear Lord can do with a man, no matter how low he has sunk in sin, if he is but completely surrendered to His will. We have been watching this dear man grow for the last two years, and are now rejoicing with him that he can be a full time worker in His vineyard.

Very sincerely yours in His service,
R. W. HILL.

THROUGH STORM AND FLOOD

Warszawa, Febr. 20/28

MY VERY DEAR FRIENDS:

It is a long time since I last wrote, on account of my absence from home and the many calls to hold meetings. I returned the 18th of this month from a five weeks' journey to Volhynia, and now I want to catch up my mail which was necessarily neglected for that space of time.

I left Warsaw January 13th, traveling about fifteen hours on rail. My traveling-bag served as a pillow, my sheep-fur-coat as a covering. Of course, the soldiers that travelled in the same car were given Gospels and tracts. They removed their caps speedily as they noticed that the literature dealt with holy things. The car looked nothing short of a reading-room. At five o'clock the next morning, I finally reached my destination.

I surely was glad to see a brother waiting for me with a genuine Russian peasant sleigh to take me about 12 kilometers further into the country through swamps and forests. After having dined on some fried pork swimming in fat, I took a little nap to get the dullness out of my head and my stiff feet warmed up. About noontime I woke up because of some whispering and squeaking of doors. I noticed that a number of children and some brothers and sisters had come to look through an opening in the door to see how a foreigner looked, or perhaps how much they could expect of him, or what kind of clothes he wore, or maybe they wanted to see how a fellow from so far away sleeps.

Meetings

Having risen and dressed, they slowly came nearer and commenced to put far-fetched questions to me, as it seemed they did not trust me altogether. However, the suspicion was soon removed and the meetings commenced. On the following Sunday, there was a sleigh from about 25 kilometers away. They wanted somebody to marry a young couple. I agreed to go with them, and we had, according to their testimony, the greatest time they ever had had. Some wept, some went out to conceal their distress of soul. As the marriage feast lasted two days, there was preaching three times daily, to which people arrived from distant places, and many among them the most godless and Gospel-hardened folks.

Bible Teaching

From this place I went back to finish the eight days of teaching and evangelistic meetings. In the morning hours we treated such subjects as Conversion, Regeneration, Sanctification and other doctrines. In the evening I gave messages with the help of a large chart of the seven dispensations, taking particular pains to make plain the difference between Law and Grace. They have great battles con-

cerning sabbathism, perfectionism, footwashing, and the Millennial Reign of Christ. God gave great and wonderful victories, and people streamed from far and wide in spite of the deep snow and the extremely cold weather.

The so-called Church of God has been doing terrible harm among thousands of Christians. One of their leaders had sworn publicly that there never was, never is, never will be any Millennial Reign of Christ. They had thrown assemblies in confusion by forbidding them to speak on the Rapture of the Church. They spoke of all those who do not belong to this particular denomination "Church of God", as being in Babylon. One of their leaders even went so far as to declare that the Apostle Paul had made a mistake in Corinthians in not mentioning the footwashing in connection with the breaking of bread.

Amid all these storms, souls were saved, many established on a solid foundation, and many a man came to give me a kiss on either cheek, thanking me with tears in his eyes that I had visited them and shown them many of the mysteries in the Word of God.

A Division

The next station was an even worse place. The meeting had already divided into two groups. In spite of that fact people flocked together so that the houses were so packed that one could not have gotten out if they had tried. To tell you the truth, I was always thankful when one of these jams was over, because the preachers must hold out the longest; that is, until all are out, otherwise he cannot get out. These meetings last from three to four hours and the air is so stifling that I was generally bathed in perspiration after speaking about two hours straight. They don't come so far for nothing. Some stand and some sit, and when one group is tired the other gets up. How they can stand on their feet that long I do not know. After they have heard the Word they commence to sing, and I tell you they put some of the Americans into the back-numbers.

In this town we held also a business meeting where I officiated and listened to the charges made and the witnesses. The trouble with some of these perfectionists is that they cannot accept any charge, otherwise their claims would not be true. We had six charges, and twelve witnesses and everyone of the charges was denied. Upon many urgent requests I spoke among other things on the future restoration of Israel, and the Millennial Reign; upon which subject I was challenged. They maintained that all Scripture relating to that time, was to be understood for the present. I questioned then, when the thousand years began. Answer: "At the time of Christ." When will they end? Answer: "When Jesus comes." "Then you must be able to figure out when Jesus comes?" Said I: "Don't you know that your calendar tells you, that we are already in 1928, 928 years overtime?" But then they take it spiritually.

A Large Crowd

In a third town we met on a Sunday. There were so many people present that they stood bare-headed under the open window in the bitter cold weather. I had to do quite a gymnastic exercise to get over all the folks, to the table, to preach. In the court-yard stood about 50 horses and about 25 sleighs, which had brought a mass of people from every corner.

But now you must hear a little of the other side. They took an offering and at least two hundred people offered about \$0.60 in American money. I thought, "Is that what my preaching is worth?" Of course, I must add, the offering was not for me. It must be taken in account that in that section the great battles were fought for the space of three years between the German and the Russian army, and every house was burned down, even every tree was so full of shot that there was not a twig nor a branch to see,—nothing but the bare stumps. You may still find many dug-outs where people live, because they lack a hut.

In getting to one of these towns, we were caught in a blizzard and it took us about four hours to get there in the sleigh. The horses often sank into the snow up to their bellies, so that the passengers had to get off to pull the horses out. I do not remember that my feet and legs were ever as cold as at that particular time. All exhausted we reached our destination. I believe the horses would not have taken us another half mile, but we would have had to leave them.

The Heating Problem

Arriving in a fourth town, I taught and preached again morning and night; and in between times, and after the meetings, answered questions on the Bible. I lived there with a family of five in one little room which could positively not be warmed. I sat most of my free time by the stove to get my feet warm. Since they had only two beds, and I as a guest was to sleep in one, there was no other solution to the problem than to have five sleep in one bed. They did it. One child slept with father and mother, and two children slept at the foot-end, now that's the only way to keep warm. Dear friends, I mean it when I say, "Blessed is the man who can take the most serious and trying situation with a little humor."

Suspicion and Disappointment

In the next town it was not to go so well. Many people had followed us in spite of the great distances, and went home telling of the great blessings received. Thus the ground was prepared and a record crowd gathered to hear the Word of God. There was such a moving of people from every surrounding town that the police took notice and feared that some dangerous propaganda might be going on. Just before my speaking there came suddenly a chief of police into the doorway, stopped the meeting, demanded our papers, and ordered three or four other policemen stationed at each door. Then he drove the whole multitude away into the cold night. I pitied the dozens of people who had come five, ten kilometers either on foot or by sleigh. Poor folks had to go back without having received food for their souls! My papers were all in order, except for the fact that I had not notified the police of my being there on that particular day.

He then got sensible and decent, and in a friendly tone looked through our papers; but nevertheless preferred a charge to the county sheriff. Next day we had to appear 17 kilometers away in the county-seat with a police at our side to guard us. The sheriff, however, a kind man, just entered our names, giving us official protection to go anywhere as long as we desired. We went back to hold meetings another few days, because the world had received the impression that we were not legitimate preachers, and that suspicion had to be removed. God gave wonderful blessings and some were saved, some were restored and most of the believers, if not all, praised God in prayer and song and personal testimony.

Through Floods

By this time the sun had melted away the snow and ice, and travel had to be by wagon. The fields were flooded, so that instead of the horses being up to the bellies in the snow, they literally were driven through the high water.

The next towns visited brought again teachers from public schools and Poles as well as Russians from all quarters. In one particular place, where the world is pointing its finger at the differences between the denominations, a sabbathist had bragged how he would meet me in the open, which of course, brought a host of godless folks to "see the fight". God gave that evening a particularly good message on the coming tribulation, and after the meeting, when that fight was to be staged, I simply advised the sabbathist preacher that my message was not on the Sabbath but rather on the Cross of Christ, and that if he wanted to speak about the Sabbath he might meet me with those who were interested, in some other

place. He went away angry having made an extra trip of about twelve kilometers.

More Personal Work Needed

In almost all these meetings some people were saved, and if I could have stayed longer, or if the crowds had been less, I am sure I could have done more personal work and many more decisions would have taken place. The greatest part of the work was done in teaching and leading the Christians to a real knowledge of Christ. Many of these folks have been taught that they must see an angel, or to wait for some sensational feeling or shaking, before they may be saved.

There are many other things to write, but suffice it to say, I held at the very least 105 meetings and Bible classes during the past two months. Besides these there were dozens of personal and general talks, and the distribution of books, pamphlets, Gospels, tracts, in Jewish, Polish, Russian and German.

May I make an appeal for prayer in behalf of true, well-trained teachers and preachers and in behalf of the hundreds of assemblies scattered throughout Poland! Oh, dear friends pray, because the thousands who have been won for Christ are in greatest danger of being swept off by the floods of adventism, Russellism, perfectionism, and not the least by this spiritism under the cover of Pentecostalism. Dozens of assemblies are being massacred and split into fragments because there is no teaching ministry. Yours till He Come,

FRED STETTLER.

A NEW WORKER AVAILABLE

Philippopolis, Bulgaria,
April 14, 1928.

MY DEAR BROTHER:

I am again writing you about the great spiritual need of the Pirdop district in Bulgaria, about which I wrote two years ago. At that time I noticed something published in the magazine, but no result came of it.

Now the man who is willing to give his time for Christian ministry in that field is beside me and wants me to send these lines, trusting that the Lord may move the hearts of His stewards to enable him to begin a Gospel work in this needy place.

I enclose a small map of the district, that you may see for yourself the places that we want to take under our working force. If he stops at Pirdope, he can very easily go to Zlatiza, Dusehanzi, Lidjene, etc. Pirdope will become the center of an evangelization work. The roads are very good and travel will not cost much.

The district is very far from a railroad, in the midst of the mountains, and you will be astonished to hear that the district is not visited by any Christian worker outside of our own men, and this was done at the request of Mr. Donkoff, the man whose picture I send. I believe that God is calling us to go there to preach the Gospel to these forgotten people. They have not heard about the saving power of the Gospel of Christ.

The man says:—"If I can have \$15 per month I will be able to cover my family expenses and thus will be free to devote all my time for this work. He is very energetic, earnest and zealous to do something for Christ. His name is Dimitr Donkoff.

Commending all this to your sympathetic attention and daily prayer, I remain, as ever, in the best of bonds,

In His Happy Service,
PAUL L. MISHKOFF.

A HAPPY SUBSTITUTION

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens (II Cor. 5:1).—Moody Monthly.

BULLETINS FROM BULGARIA

April 19, 1928.

Very Urgent

The South of Bulgaria was shaken by earthquakes, with tragic consequences, with serious loss of life, over fifty being killed and hundreds injured. In Chirpan, Borisovgrad, and many villages 7,000 families rendered homeless. Philippople suffered considerably, two being killed. Large buildings collapsed, burying many. In Haskovo, Philippople, Chirpan, Borisovgrad, Stara, Zagora and many villages not a home is left undamaged. The whole population of Chirpan and Borisovgrad is living in the open air.

What can one do in the midst of such a terrible catastrophe, with little available to give relief? All the bakehouses were destroyed, no shops open. The great need is bread. Furniture, bedding, clothing all ruined, tenements uninhabitable. Unless speedy help is forthcoming thousands of women and children will perish. We earnestly plead for your immediate help.

April 20, 1928.

We are homeless. I write this letter in our tent. My brief report of three days ago fell far short of representing the grave character of the catastrophe. It seems now that the shaking affected large regions in the South of Bulgaria, with many lives lost, thousands rendered homeless, and many killed and injured. Our whole city is like a camp, the buildings may not be entered. There is no bread, no clothing, no medicine. It is raining and very cold. Many are sick. After all, we thank God that we are still alive and well under His care. He is wonderfully keeping us.

Not tomorrow, but today send us your gift please. We have organized relief committee to supply the people with bread—only bread. As I write in our tent, the shaking continues. Pray for us. It seems that we are living in the last times, the last hour. Many believe that the Second Coming of our Lord is at hand. The people who never thought of God are now turning to Him for help. The conditions of thousands are terrible.

April 23, 1928.

Most hearty thanks for your telegram which came this afternoon. We have been three nights under the blue skies. The shaking still continues. It is raining. 100,000 people in Philippople are living in the open air. Three hospitals were destroyed and the sick are in the open air. It is the first time Bulgaria has experienced such a great calamity. When the first shaking came nine fires broke out and large buildings were destroyed to the foundation.

We took every advantage to speak to the people, because when calamity comes, especially one in which the finger of God is noticed, they turn to prayer. It was remarkable to see how the people who are almost unbelievers gave themselves to prayer for Divine mercy.

Your immediate help will encourage us in

a difficult relief work. Please send today. The need is desperate. Our funds are all exhausted, but we know you will respond at once to such need. Shelter, clothing and food had to be given immediately, and we are doing all we can to alleviate the distress. Pray for us, we need you badly.

April 24, 1928.

I have just returned from Papafli, the centre of the earthquake. The ground has gone down three meters. According to the official statement 350,000 are without shelter, braving the dangers of nature's elements, cold and raining. The shaking continues day and night, some very severe. We are distributing bread, the most urgent need, and funds to buy material for shelter. Our house is destroyed, but God is very near to us. We plan to put a Bible in each tent. The people are turning to God because they have lost everything.

April 27, 1928.

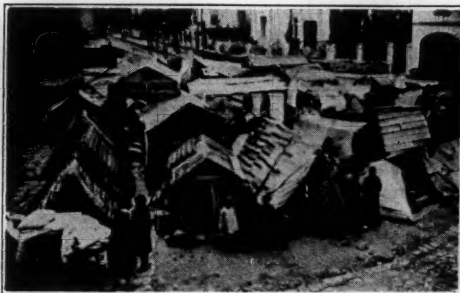
I sent you fifteen pictures yesterday. Only a generous and early response can save thou-

forth several feet high, soon causing the district to resemble a lake.

I have moved my family to Sophia, because there is no shelter available in this district. Our headquarters are now in Sophia, 18 Sheinovo St. Of course we are continuing to do our best in helping and ministering to the needs of the thousands of sufferers. Glory to God! We have splendid evangelistic meetings in the open-air. Yesterday over 2000 people knelt down in the mud to pray with me, after the preaching of the Word. The people are now more willing to listen to the Word. We have distributed thousands of Gospels and tracts. It is just the time now to win Bulgaria for Christ. Pray for us. This is the greatest need. I have today cabled you: "Shocks continue. Thousands homeless, crying for bread."

It is our earnest prayer that the Lord Himself will touch the hearts of His stewards to help in this hard time for this poor nation.

Sincerely yours,
PAUL MISHKOFF.



New "Homes"

The Mission Station
PHILIPPOPLE AFTER THE EARTHQUAKE

sands of men and women and children who are crying for bread. We can only go forward on the field as we are sustained by the Christians in America. The shaking continues with fresh losses. The Lord is very near and good to all of us. We see His hand and feel His leading. It is very cold and raining.

May 14, 1928.

The government has stopped giving bread to the poor. The lack of food and shelter has produced a terrible harvest of consumptives among the children. We must give special food and help to abate this dread disease. All hospitals in Philippople, Borisovgrad, and Chirpan are ruined. Towns and villages are completely destroyed. Practically not one house left undamaged in Philippople. Many are still camping in the open without any covering. It continues to rain. 80,000 families spent three nights without a roof over their heads.

At the villages of Papafli, Satibegov and Manole the earth opened and water gushed

living Christ of the New Testament.

This has been made possible by the Board of the American-European Fellowship, which has accepted me as their Missionary to this land. Without them, I could not have the privilege of serving the Lord there. Our churches are very poor and are not able to pay the salaries of their ministers, to say nothing of the lay-workers. I could teach, but my heart is in evangelistic work.

I wish to express my most hearty thanks to the Board for giving me the highest of all privileges, of serving our Master among my own people in Sofia. I am leaving the country on the 4th of July and I covet your prayers for myself and my task. My life is fully dedicated to Him. My life's aim and inspiration is the Lamb of God; Him I will preach and try to live. The world's need is Jesus—the hope of tomorrow. He bade the Church to preach to all nations "Cease not to teach and

(Continued on page 16.)

AN OUT-GOING
MISSIONARY'S
TESTIMONY

(Continued from page 1.)

which I loved so well, and dedicate my life to my Saviour. Through the help of my minister, D. N. Furnadjieff, who is the outstanding Christian leader in Bulgaria, I obtained a scholarship in the Philadelphia School of Christian Workers, where I graduated as Director of Religious Education. Then I went to the Moody Bible Institute of Chicago for further training. In these schools my vision of Christ has been broadened, my faith strengthened, and my devotion to Christ deepened. I owe to these schools the depth of my Bible knowledge and my preparation for the future work among my own people. If the needs in Bulgaria were not great, I would be ready to go somewhere else as a Missionary, but I have heard the call of Christ to go back to my own, and present to them the

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof.

The Jewish Department has for its field of ministry Soviet Russia, Ukraine, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slovakia.

Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 182 Main Street, Toronto.

MR. AND MRS. GITLIN'S RETURN TO POLAND

In a previous number of "The European Harvest Field" we made mention of the probability of Mr. Moses H. Gitlin's returning to Poland some time in the near future, to take up the work which he discontinued last Fall, when he returned to America upon the request of the Council of the Christian Testimony to Jews. We are glad to inform our readers now that an agreement has been reached with Mr. Gitlin whereby this will become an actual and a realized fact. Mr. Gitlin has made request that before returning to the field he be permitted to learn the barber trade, while Mrs. Gitlin takes some lessons in designing and cutting in dress-making, she already being an accomplished dressmaker.

The reasons for Mr. Gitlin's request will be evident to our readers in the letter addressed to the General Director, which follows this editorial note. We are happy to say that when Mr. and Mrs. Gitlin's desire was presented to the Board of Directors of the American-European Fellowship it was unanimously and heartily accepted. By the time this information reaches our readers Mr. and Mrs. Gitlin will have been for some time in Chicago engaged in the coveted studies. Mr. Gitlin is hopeful of returning to the field by November or December of the present year. Pray for them that they may be sustained and that the Lord's own will concerning their future will be wrought out in their lives.

Hamilton, Ont., May 23, 1928.
Rev. W. S. Hottel, General Director,
American-European Fellowship,
Hamilton, Ontario, Canada.

DEAR BROTHER HOTTEL:

After having been converted, when I arrived in America, I learned to know of the lack of confidence on the part of the Jewish people and the radical working-men toward the Hebrew-Christian missionary. In order to avoid giving offense to those who sought it, I desired to remain at my trade and give all my free time to working for the Lord voluntarily. However, persuasion of Christian friends, and the evident leading of God, brought me to a study for the ministry. I sought to work my way through school for the above purpose. When out on the mission field I sought to toil as a laborer, to be a bond-slave unto the Lord Jesus,—again for the purpose of not giving offence to the orthodox Jew or the radical working-man.

Now, having been forced to come and take my "first furlough," the thought of preaching the Gospel as a working-man has come again strongly to me; and after much thinking and praying, both my wife and I have come to the resolute conclusion that that is God's will for us. Allow me to give you the reasons for desiring to take up the barber trade.

I. To Become a Master.

The saying "Jack of all trades and master of none" is quite applicable to me. By the help of God I can tackle some things, but can hardly do any of them well enough. No wonder folks have regarded me as a "dilettante" (A person who desires education for the purpose of parade or display. He acquires a smattering of this subject and that, can make an impression for a time, but soon runs out).

In order to cure myself of this weakness and to be of more service to the Lord, and to really be an adornment of the Gospel of the Lord Jesus Christ, I longed and even requested our Council and a Christian friend of mine, for an opportunity to be given to me to get higher education. But this desire was not granted.

Being still desirous of becoming well-rounded, I was led to decide to condescend to the learning of the barber trade; so that in my own spirit, and particularly before the unbelievers to whom I minister the Word of Life, I may at least be master of one thing.

A WORD OF EXPLANATION ABOUT PASTOR PALMER

Readers of the "Harvest Field" have quite likely noticed in the reorganization or merger mentioned on front page of April issue no mention of Pastor Orson R. Palmer. This has not been due to Mr. Palmer's withdrawing from the work, but rather to the uncertainty as to his future labors. He was stricken last Fall, necessitating a serious operation. Then in January, when he seemingly had recovered, a breakdown occurred, causing his removal to a hospital for rest and observation, where he still is. The doctors are unable at present to give a positive diagnosis, feeling that time alone will indicate whether he will be restored sufficiently to take up in part or the whole the labors so dear to his heart, one of which is the European ministry committed to our hands, particularly the Jewish work in Poland and Russia.

We solicit your earnest prayers in behalf of Pastor Palmer that our Father, if it be His good pleasure, will in His own way and time restore him. In his absence, may we unitedly press the battle, that the Gospel light may enter many regions and hearts in the needy fields of Europe where darkness and bondage abound.

However, there are higher motives than this for my desire to learn the trade.

II. To Gain Confidence.

There is a principle in modern salesmanship that in order to make a sale you have to have the confidence of your prospect. This I believe applies equally to the personal and public ministry of the Christian worker. It is well known that an orthodox Jew thinks that every Jew who professes faith in Christ, and especially one who preaches Christ to the Jews, does so for the sake of material gain. They honestly think so, even of Hebrew Christians who are learned both in the Jewish Rabbinical law and in modern secular education; and they think that much more so of a simple-minded man like me. Many times I have overheard remarks like this: "Here is a fellow who is an ignoramus. He doesn't know Judaism and has had no formal education, and yet he holds a missionary position and draws a big salary. Surely he is in it for the easy job and the big money!"

If I could come to these people as a work-

ing-man and say that I have a profession and am equipped to earn a living; then I would in some measure disarm the orthodox Jews.

The Apostle Paul seemingly had to face a similar situation, and that is why he gave himself to the making of tents. He must have done so, not only during his eighteen months' stay in Corinth as recorded in Acts 18:3, but in other places as well, to which bear witness the following references: Acts 20:34; I Corinthians 12:12; 9:14, 15; Ephesians 4:28; I Timothy 4:10, 11.

I was privileged recently to give a Gospel message in the open air at Columbia, S. C. A few Jews listened to me. At the close of the meeting they approached me and hinted at the popular accusation that I am in it for money. When I told them I was learning the barber trade, and furthermore, that I had received an appointment for a U. S. mail carrier, and showed them the official document for it, they changed their attitude toward me. I was privileged to meet the president of the synagogue and later on, the Rabbi, and had openings to several Jewish homes. I think that I would hardly have stood such a chance had I confessed myself as a professional missionary.

It is well known that the bulk of the Jewish working-men youth are taking to radicalism. These accuse us Hebrew Christians of being the tools of the capitalists to administer religious anesthetics to the class-consciousness of the working-men, thereby making them immune to exploitation, by teaching them not to resist evil, and not to lay up treasures upon the earth, to be subject to high authorities, etc. Having myself come out of this working-class, understanding them, and having a great passion for the salvation of these unreached thousands, I long to be in a position in which I will not give occasion for stumbling to these people; which would be accomplished by my being a working-man.

I was recently invited to conduct Gospel meetings among the Russians in Erie, Pennsylvania. There are only two believing families in the town. They could not secure a hall. Finally they approached the Russian Communist Club. When the leader of this club heard that a Jew would be preaching the Gospel he consented to let them have the hall for a Sunday afternoon. In introducing myself I said, "I am a working-man, a barber, and am here to preach—not because I am paid, but because I am moved to impart to others my idealistic convictions." I preached on The Kingdom of God To Be Established By Christ, as the Antidote to The Socialistic Utopia of the Golden Age, or "A New World." They listened well to my message and invited us to hold another meeting in the evening. I am quite sure that I would not have had the measure of success had I appeared as a professional missionary.

Only today I was told of a certain American missionary who was working among the lepers with a measure of success. This servant of God became infected with leprosy. Consequently in his ministry he began to use the term, "We lepers," and became far more successful in his work. Apply the moral lesson of this to my case of dealing with the young nationalistic Jews and young radical Jews, and you will see that I might be more successful if I could say "We Jews"—"We working-men."

I picked out the barber trade for the simple reason that this would afford me one of the best opportunities for personal evangelism. It is well known that barbers are great talkers—and their clients usually have to bear it. It is equally known that the barber shop is the center of gossip. And a Christian barber can turn this into a unique opportunity to wit-

ness for the Lord and to show people the way of salvation. To a Hebrew Christian barber this will afford a unique opportunity for witnessing to individuals, for displaying Scriptures in the windows, and Bible texts on the walls of his shop, and making his little shop a beehive for Christian propaganda.

III. To Help Converts.

Hebrew Christian missionaries in Eastern Europe know what a problem is presented in the question of bread-earning or making a living for the new converts. The young convert cannot continue to occupy himself with Talmudical studies, for the position of Rabbi, or ritualistic slaughterer; neither can he very well go about buying and selling or "living from the air," as he did before. The only outlook is that of engaging in spiritual work, to which, of course, not every convert may be called. For this reason industrial centers are sought to be established in connection with missionary work. To help solve this problem it is my desire to teach new converts the barber trade while they are pursuing their course of studies in the Scriptures, in Christian living, and in Methods of Christian work. Should such a young Hebrew Christian brother be called to do professional missionary work, he could use this trade in following his Lord's example of "going about doing good," while he is on his itinerary of evangelistic trips in the provinces. Should he not be called to professional missionary work, he could secure barber work—if not of a permanent nature, then at least at the week-ends, by which he could earn enough to keep himself from starvation until the next week-end. We could help such a brother to open up a little shop of his own and thus multiply beehives of Hebrew Christian activity.

IV. To Attract Attendance.

From recent communications from the field we learn that the attendance at Jewish evangelistic meetings in Warsaw has dropped to fifteen or twenty. The Radost Gospel Center is still less visited by Jews. We shall need some means to attract the people to attend our meetings again. Why not be "going about doing good" by giving free hair-cuts and shaves to Jewish young people who really cannot afford to pay, seeing that this will provide an opportunity for practice to barber students and will be used of the Lord to attract great numbers of people to our meeting place, and afford us an unique **unprecedented** means for witnessing to multitudes about the Gospel of our Messiah, the Lord Jesus? I am quite certain in my mind, and some Hebrew Christians have borne me out in it, that the poor Jews of Warsaw will surely avail themselves of this opportunity, and that large crowds will be drawn. I am also inclined to think that the Jewish newspapers will pick up this novel way of "catching Jewish souls" and will give some write-ups on it, and thus advertise us free of charge.

V. Ways and Means.

Should the Lord bring this dream of mine to materialization, I hope that a Christian barber may go out with me to the field to help me in this work. We would carry on this barber instruction at Radost proper during the afternoon or evening hours, taking the place of the former household work which the students had to do. I am sure that the poor Gentile residents of Radost, as well as young Jews from Warsaw, will come for their shaves and haircuts. A barber shop should also be opened in Warsaw, where my fellow-worker would have charge. Plans concerning this could be made during my course of barber study; while the real outworking will have to be left to the Lord's leading when we are on the field. The President of the Moler System of Barber Colleges is very much interested in my project and will possibly stand with us in such an undertaking.

VI. Course of Study.

I should love to take up my course of study in the barber trade at the "mother school" of the Moler System of Colleges in Chicago. They are offering there a higher academical course of study in the following subjects:

Hair-cutting for adults and children (No women hair-bobbing for me).

Shaves, scalp treatments, massages, knowledge and cure of skin and scalp diseases, etc.

If my project is as clear to you as it is to me, and if you will agree with me in it, with an eye single to God's glory and the salvation of souls, I should like to go to Chicago, if possible, next Monday, May 28th, or at the earliest possible date. The course lasts six months, but I may accomplish it in a little less time, since I have had a little barber training already. The tuition is \$150.00 plus some \$35.00 for tools and uniform, on which I might get some discount, and it may be paid on the installment plan. I am quite willing, if necessary, to pay for this course myself, if the Lord enables me.

I think it necessary for my family to be with me in Chicago. I hope that the Lord will open for us some Christian home where we could stay and have our meals, and where Mrs. Gitlin could be free from housework in order to take up a course in cutting and designing dresses, which would, in addition to her thorough knowledge of dress-making, make her competent to conduct the industrial department of our future rescue home for fallen Jewish girls.

VII. My Request.

I have two alternatives to suggest. First, that I immediately take up this barber study in Chicago, giving myself to local deputation work as the Lord provides openings; and return to Poland upon my graduation from the Moler Barber College.

My other suggestion is that if absolutely necessary, I give myself to deputation work now, and take up the barber work next winter, returning to Poland by next summer.

I would beg you to consider most prayerfully this plea of mine. The missionary cause has been greatly advanced—not only by evangelistic missionaries, but also by medical, agricultural, educational and other professional missionaries. Why is it not possible that the Lord may do a new thing through us in advancing His cause in Israel through barber missionaries?

I would beg you to give me a written reply concerning your decision; while I shall be willing on my part to give you a written obligation to anything I agree to do.

Yours most sincerely,
(Signed) MOSES H. GITLIN.

"If you put one hundred percent of energy into your service for the Master, you will have one hundred percent of joy."—Moses Gitlin.

ANGLO-ISRAELISM

Dr Gaebelein strikes at the root of Anglo-Israelism, when he says that if the Anglo-Saxon race is Israel, they should be bearing the judgments predicted in Leviticus 26, Deuteronomy 28 and other Scriptures. The very fact that these national judgments are not inflicted upon the Anglo-Saxons proves that they are not Israelites. But it is strenuously claimed that the Anglo-Saxon race is receiving marked temporal blessings from God. But this fact proves, if it proves anything, these are not Israel's blessings, for they are not in Israel's land; furthermore this is not the time of Israel's blessings at all.

NOTICE

By resolution of the Executive Committee of the American-European Fellowship, it is announced that Mr. Henry L. Hellyer is no longer connected with the American-European Fellowship in any capacity, either at home or abroad.

FIVE MILLION FOR JEWS IN RUSSIA

Julius Rosenwald, of Chicago, has just agreed to subscribe \$5,000,000, for Jewish colonization in Russia if another \$5,000,000 is raised so as to make a total of \$10,000,000 "for a long-time continuance of this work in the Crimea and the Ukraine." It is expected that no public campaign will be made to secure the additional \$5,000,000, but that private subscription will follow Mr. Rosenwald's fine example. It is said that the plans of settlement in Russia have the support of leading American Jews. "The Russian authorities," says "The American Hebrew," "which have cooperated effectively throughout the work, have given satisfactory assurances of continued and increased assistance."

The Jews of Russia, oppressed by the present dire economic conditions in their towns and villages, could not find relief through emigration to Palestine. Colonization on Russian soil is the only present solution of an impossible state of affairs. What a contrast to the situation of Russian Jews in the last twenty years of the nineteenth century. Then the Jews were driven out by the government and came in great droves to America. Now these same Jews or their descendants, enriched through the golden opportunities presented in America, are aiding their suffering brethren in Russia.—*Jewish Missionary Magazine*.

SCRIPTURE-FULFILLING WORLD CONDITIONS

Never has there been a day when believers needed so much to remember the word of our Master, "Watch ye, and pray always". On all sides are great happenings, causing men to wonder what will come next. The world is watching the future with anxious eyes. Men cry for peace but live in fear lest war break forth at any moment.

In Europe and Asia no nation trusts another. All are arming to the teeth. The League of Nations finds all Europe in a state of veiled suspicion and is helpless to establish confidence and security. Men of vision declare that the greatest of wars is near at hand.

Alongside of this disturbed state of the nations is the constant disturbance of nature. Fires, floods, storms, earthquakes and other calamities startle the world almost daily. The whole frame of nature seems unstable. No land is safe from catastrophe.

What is the meaning of it all? Is God preparing to "shake heaven and earth?" Is He moving to confirm His Word in this time of dark challenge? You need to know how things are moving among the nations, in Israel and in Palestine above all.

Restless Russia seems driven by dark forces to the mighty moves that will set the stage for final world conflict. The Roman Empire may be forming for its last role. France may soon yield Syria to Italy, thus possibly preparing the way for the Antichrist to arise and move by way of Syria to supreme power in Italy and over the Roman confederation of nations. **ARMAGEDDON LOOMS BEFORE AN AFFRIGHTED WORLD.**

Many Jews look for Messiah in 1928. Some Bible students believe Antichrist will then appear.
THOMAS M. CHALMERS.

Suppose some one comes to me and says, "I have brought you the last book on botany." I reply, "Of course, you mean the latest book." "No," he says, "The last," and he adds that no other book will ever be written on botany. Well, I should try to be polite, but of course I should not believe him. The last book on any science cannot be written. But here in the Bible we have not the latest, but the last word on sin, on redemption, on holiness, on immortality, and this Book has been before the world for nearly two thousand years.—*Griffith Thomas*.